

Calvinist Contact

An independent Christian weekly

October 13, 1989/45th year of publication/No. 2183

Woodcarver finds new ministry

Paul De Groot

EDMONTON — Nearly 2,000 years ago, a young Jew left the trade of carpentry to go into full-time preaching.

Bill Judt of Grande Prairie, Alta., has gone the other way. The most important course he took as a seminarian was the night school carpentry course he signed up for as a diversion.

It turned out to be a course in wood carving rather than carpentry, but never mind. Judt liked the craft and after five years as a Lutheran minister in Peace River parishes, he turned to it full-time.

Today, Judt turns slabs of hickory, oak, mahogany, cherry, teak and maple into richly-detailed relief carvings. Nature scenes are a staple of his Grande Prairie studio. His carvings of the region's famous trumpeter swans have been commissioned for the offices of Premier Getty and Deputy Prime Minister Don Mazankowski. One of Judt's swan carvings was the official gift of Grande Prairie to the Duke and Duchess of York when Prince Andrew and Princess Sarah visited the town in 1987.

Religious themes are a major element in Judt's work. An increasing proportion of his commissions come from churches or religious institutions which want to hang one of Judt's carvings in their sanctuary, lobby, or outside.

Visual reminders

Carvings in churches can be a concrete reminder of faith or of particular events, Judt said in an interview.

"For example, memorial carvings help people work through the grieving process," says Judt.

Carvings help people focus on the mission of their church. The use of local features — grain for a prairie town, for example — turns meaningful elements of people's lives into a symbol of their

See **WOODCARVING** — p. 3

Thinkbit

Take from the altar of the past the fire, not the ashes.

Author unknown, quoted in Lee Hollaar's doctoral dissertation

Hungarian churches seek to restore what they lost



Photo: Bert Witvoet

Dr. Elemer Kocsis (l) and host Dr. Csaba Baksis.

Bert Witvoet

FREELTON, Ont. — A visit to North America by Dr. Elemer Kocsis, presiding bishop of the general synod of the Reformed Church in Hungary, is one of the many signs that a new period of political and religious freedom in Hungary is under way. His visit marks the first time in 50 years that a representative of the Hungarian Reformed Church has come to the United States and Canada on an official church visit.

Conditions in Hungary have not been easy the past 40 years for the various religious communities, according to Bishop Kocsis. The five or six million Catholics, who make up about half of the population, were oppressed by the Communist regime, but so were the two million Reformed believers. Dr. Kocsis uses a Hungarian saying to drive home the point: "What was a punishment for the Catholics was a gift for us" (What's sauce for the goose is sauce for the gander).

Under Communist control since the late 1940s, the country has gradually lifted the yoke of Soviet imperialism and socialist statism. Even the crushed revolt in 1956 did not prevent the country from gaining more personal freedoms since the early '70s and raising the standard of living above that of most other communist countries.

Severe curtailment

"We have survived the last 40 years," says the bishop, "but not without many problems." The losses after the Communist take-over were as severe as the losses the Reformed Church in Hungary endured after the counter-Reformation period of persecution. "We lost most of our institutions."

Before the 1940s the Reformed community had some 40 secondary schools. There is only one left now. The Reformed Church lost its colleges, schools for deacons and a hospital.

But the most severe losses were those that effected the membership of the church, says Kocsis. Church members

were told not to participate in church life or hold office. They could not support the churches financially. The youth could not be taught catechism.

Yet, the congregations survived, says Kocsis. The church had one seminary left to educate its ministers, and it could keep its institutions of charity — homes for the aged and the handicapped. "Whatever the government did not want, they threw in the laps of the churches."

The youth, although they could not belong to Christian youth movements, were taught in families and in tight circles of friends. Children were not forbidden to attend worship services and young people were allowed to make profession of faith, although for some of them there were negative repercussions in the schools and in the workplace. "If we had lost them, we would have lost ourselves," says Kocsis.

Today, after a strong trend towards democratization, young people may and do attend conferences and other events. "Thank God, the interest of the young people toward the church is rapidly growing," says the bishop. Fall conferences for young people started three years ago. One district meeting of Reformed youth attracted 3,000.

The fact that the Reformed Church in Hungary has bishops has historical reasons, according to Kocsis. In earlier centuries, the Roman Catholic Church presented itself to the royal court through its bishops. The Reformed Church felt that, if it were to be taken seriously by the king, it too would have

See **TACTICAL** — p. 2

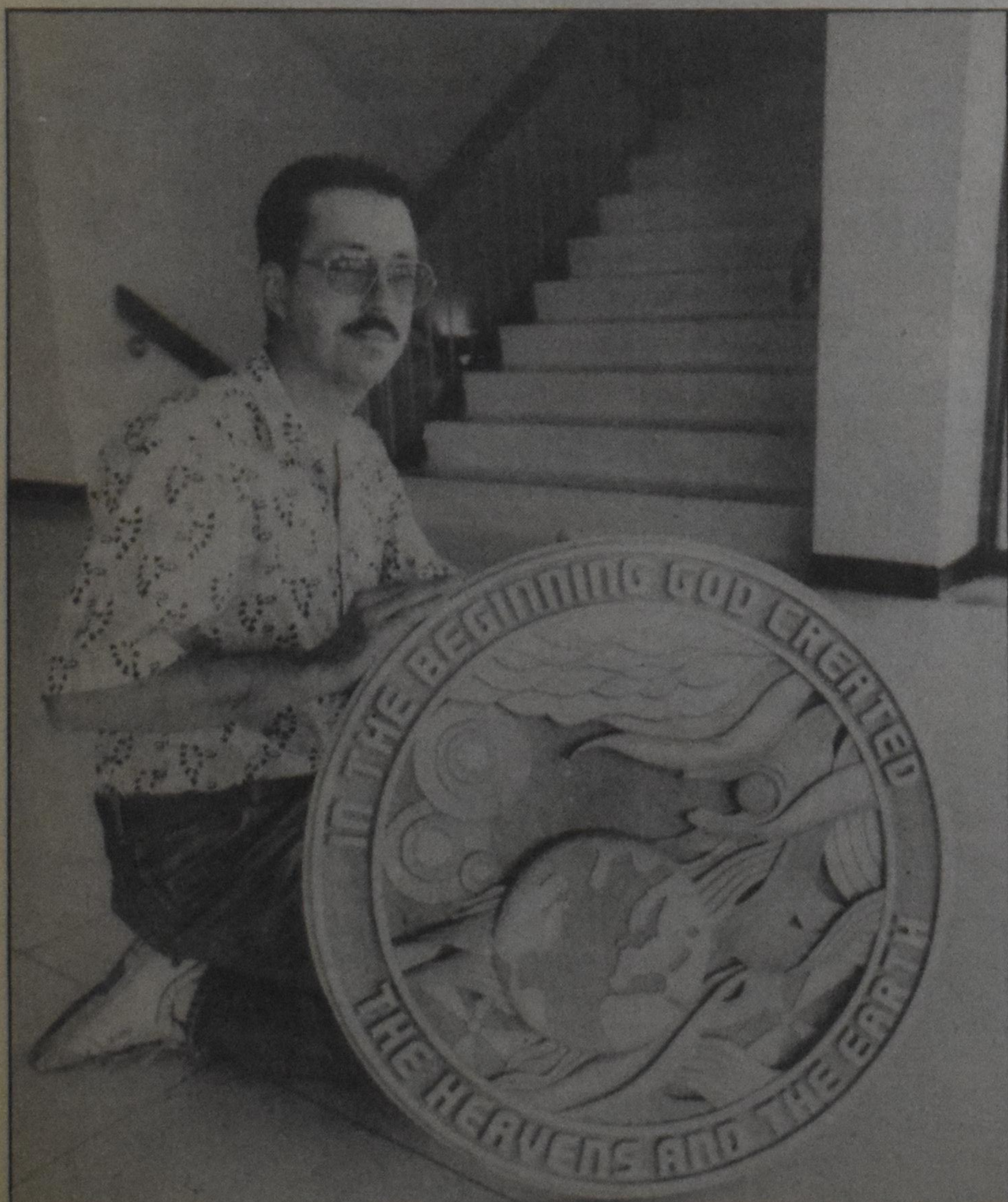


Photo: Paul De Groot

Bill Judt with his Genesis 1 carving.

In this issue:

Edmonton family has the gift of a fighting spirit p. 10
Paul Schrottenboer offers an alternative to sanctions that will not hurt the blacks in South Africa pp. 11, 12
London artist has his own ideas about "Christian" art p. 12

Tactical adjustment by Hungarian Reformed Church

... continued from page 1.

to have bishops. Another reason is that bishops were automatically members of parliament. Again, if the Reformed Church wanted representation at this level of government, it could achieve this only by appointing bishops.

Since Hungarian Reformed Church polity recognizes four regions which have their own synods, each region appoints a bishop, which, together with a layperson, acts as chairperson of the regional synod. One of these bishops is also the chairperson of the national synod, along with one of the laypersons presiding at the regional synods. Dr. Kocsis, who is bishop of the Trans-Tibiscan district, is also president of the national synod.

Bishops do not have authority beyond what each synod decides, says Kocsis. Yet, they are appointed for life. He hopes to introduce an overture at an upcoming synod to appoint bishops for a certain term only. This will bring the Hungarian church closer again to its Calvinistic heritage, which avoids hierarchical structures.

Hierarchical structures and appointments for life create unhealthy situations, says Kocsis. Every believer is a minister in his or her own right, even when the congregation gives special recognition to those who study for the ministry and have the necessary

talents.

Whether the Hungarian church can return to its former glory is a matter on which Kocsis does not want to speculate. "We are ready to do our best to get back to our old task of working for the glory of God," he says. "We would like to do missionary work again. We want to continue our deaconal work among refugees. We would like to continue our service for the benefit of the whole nation."

Although there are almost three times as many Catholics in Hungary as there are Reformed, the Reformed Church has always been referred to as the "Hungarian Church," because of its historical support for national independence and democracy. The Catholic Church, on the other hand, looked to Rome for direction and supported the Habsburgs during the centuries when the Austrian empire ruled Hungary.

At the moment, though, it looks as if Catholics, Reformed, Lutheran and other Christians may co-operate in forming a Christian democratic party to participate in future elections that will see the end of the one-party elections of former years.

Restoration of schools

Another sign of greater freedom of religion in Hungary is the negotiations between the Reformed Church and the government about the return to the church of historical

properties. The government has already promised to return the complex of a secondary school, teachers college and seminary in Sarospatak, as well as a secondary school building in Budapest, formerly affiliated with the seminary the church still operates there. A third school in Papa is also under discussion.

In former days, each of the four church districts had its college complex consisting of a secondary school, a teachers college and a seminary, and it had numerous other secondary schools.

At the moment the financial resources of the Reformed Church in Hungary are very weak, according to Kocsis. For that reason, an international fund-raising action has been launched to help the church restore the buildings it will be receiving. First item on the agenda is the restoration of

Sarospatak, probably the best-known school of the church. (One section of the school used to have an all-English curriculum.) The bishop from Hungary is hoping that the Reformed and Christian Reformed Churches in North America will generously respond to an appeal that a committee formed by representatives of both churches will be making in the near future.

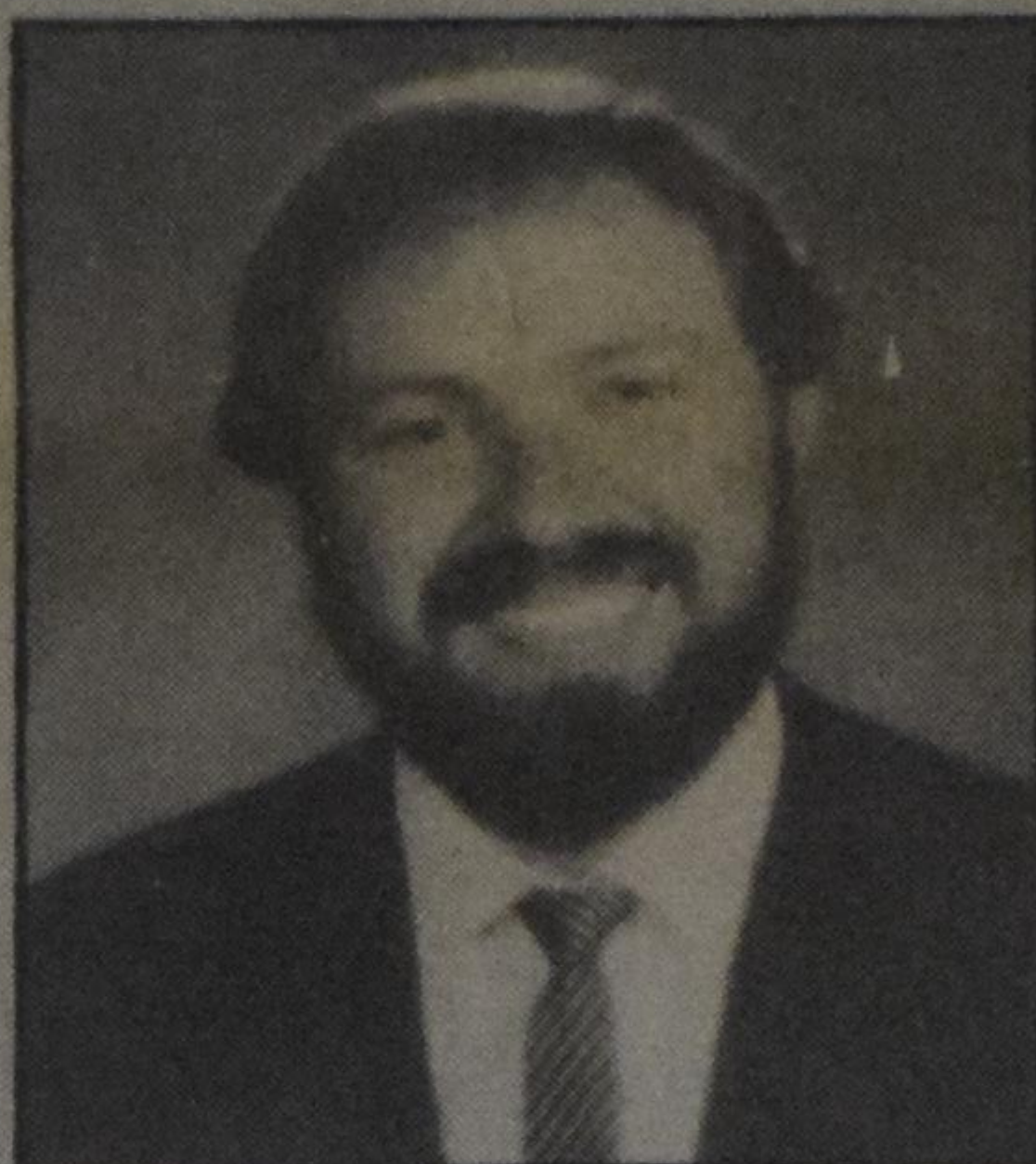
Dr. Kocsis says that his church is greatly interested in knowing more about the Reformed Ecumenical Council now that restrictions against association have been lifted. "We feel very close to the Reformed churches in Holland, Switzerland, Romania, the Soviet Union, Yugoslavia as well as in the United States and Canada," he says. "Our confessions are the *Second Helvetic Confession*

and the *Heidelberg Catechism*; and the Bible is, of course, the basis of our faith."

Dr. Kocsis was the guest of Hungarian-Presbyterian pastor Dr. Csaba Baksa of Hamilton while in Canada. He was engaged in an information session with some dozen other Hungarian-Canadian pastors when this reporter arrived in Dr. Baksa's Freelon home. Dr. Baksa is president of the ministerial association of Hungarian Reformed pastors, who minister in Hungarian Reformed congregations affiliated with the Presbyterian Church or the United Church of Canada. The interview with *Calvinist Contact* took place through an interpreter from Hungary, Rev. Attila Komlos, editor-in-chief of the Hungarian Reformed weekly *Reformatusok Lapja*.

BETWEEN THE LINES

Socio-political comment by Syd Hielema, Clarence Joldersma, Jake Kuiken, Jim Romahn



Understanding the food system

the relationships between farm suppliers, farmers, food processors, food retailers, and consumers. He deals with the fact that fewer and fewer corporations are owning or franchising more and more of the food marketing and retailing. He illustrates the continuing vertical moves by companies. Kneen touches on embryo transplants, milk processing, California tomatoes, potato growing, electronic checkouts, food irradiation, the farm crisis, hog confinement, biotechnology, patents on information and much more. In all of this his theme is that the system is there primarily to make money for a few corporations in the middle.

Kneen's major attack is aimed at capitalism and its current handmaidens, science and technology. The market economy of capitalism has made the words "efficient, productive, and competitive" hallowed and revered. Science and technology have provided a way of analyzing resources and food into components and building marketable products as well as systems to market those products. Thus, profits are "maximized."

The way this is done, says Kneen, is through what he calls distancing: "separating people from the sources of their food and nutrition with as many interventions as possible." Each "intervention" adds "value" to the price of the

"food" and gains money for those middle levels. By having as many levels as possible, the most wealth can be created for the companies. By getting farmers to take all the risks and getting consumers to pay the value-added price, the companies have a cosy set-up.

Is a food system that attempts to add as many "value" levels as possible wrong? Is it wrong to have a system that breaks food into its component parts so that the parts instead of the products can be marketed? Is a system wrong whose primary motive is making money rather than providing food?

I tend to agree with Kneen's affirmative answer to those questions. Although none of those things — levels such as wholesalers or suppliers, selling components instead of products, making an adequate return on an investment — are wrong in themselves, together they shape the food system in a wrong direction.

The structure of the food system has become one that does not serve the people to whom it sells. Instead, its structure, as an entire system, is one that is designed to serve itself and its profit. And that, I think, should not be its primary purpose. Its purpose should be the obvious one, namely, to provide nutritious food.

Clarence Joldersma teaches science at Smithville District Christian High School, Smithville, Ont.

Netherlands Bazaar offers enjoyment and help

THORNHILL, Ont. — The Netherlands Bazaar will be held on Saturday, Oct. 21, in the Thornhill Community Centre, 7755 Bayview Ave., Thornhill. The bazaar will be open from 10 a.m. to 10 p.m. Admission is free, and there is ample parking space.

Come and enjoy the atmosphere of this truly Dutch community event. Eat in our two restaurants, where delicious Dutch food will be served. Buy from our many booths filled with beautiful handicrafts, exquisite gift items, baked goods, flowers, plants, etc. There will be movies for the adults, and for the children, Happy, the magic clown. You will also be able to enjoy delightful organ music in the market place and piano music in the lobby area, with its enlarged restaurant.

Everyone is donating their time and talents, and every penny goes to help Ontario families of Dutch extraction in dire financial need. Since the bazaar of 1987, 730 much needed food parcels were sent, financial aid was given, and 130 underprivileged children were given the opportunity to attend a summer camp at a total cost of \$70,000.00.

We estimate that we will require a total of \$80,000.00 to continue our work over the next two years. We hope that you will be able to help us achieve this goal. It's also never too late to donate. Your gift could take the form of handicrafts, baking or other merchandise to be sold at the bazaar. We are also delighted with financial donations, which are tax deductible. All financial donations can be sent to: Committee "Netherlands Bazaar," 15 Pavillion St., Unionville, ON L3R 1N8. (Tel.: 477-1243.)

Yes ... the success of the 1989 Netherlands Bazaar will depend on the co-operation of all of you. **We need you, because others need us.** If you have donations please call: Bets Speelman at 742-1172 or Lenie Gehrels at 225-5217.

Thank you for caring.

Pressreview

Carl D. Tuyl



Where am I anyway? The Riviera, or some tropical island? Temperatures are approaching 30 on the Celcius scale, and often I don't recognize the food on my plate. I expected to huddle with loved ones around a pot-bellied stove and eat pea soup; instead I seek the shade and taste exotic dishes with names that I cannot pronounce, let alone spell.

★★★★

And nowhere is there any affirmation that Monsieur is still alive! Or that Broadbent is wearing corduroy pants again now that he is about to retire from politics. And who, I ask myself in near desperation, will be John Turner's successor? I scan the papers for news from Canada like a miner panning for gold.

★★★★

The only news datelined "Toronto" was about consternation among Canadian traditionalists who were in emotional contractions about the head covering of Sikhs who would become members of the RCMP. Dutch papers love stuff like that. There is a definite holier-than-thou tendency in Dutch journalism.

★★★★

The efforts to form a coalition cabinet are, of course, front page material here. The process is as complicated as a chess match between world champions. The main question at the moment is whether the Liberals will take part in the Christian Democrat-Socialist

co-operation. One of the points of negotiation is around eventual legislation concerning euthanasia, which is as divisive a subject as abortion is in Canada. Several politicians want to pass the responsibility to doctors. Politicians all over the world are alike: they don't like to handle issues that have the potential of significant loss of votes.

★★★★

There was a Soviet TV crew in Holland to make a film about the Netherlands. One of the members of the group described his first impression: "Much water, few land." His second impression must have followed quickly when he discovered that during the interview in Amsterdam, thieves had made off with all of the crew's equipment. His impressions now run like this: "Much water, few land, and many thieves." I am told to never walk slowly for fear that thieves might take my shoelaces.

★★★★

There is increasing political and diplomatic tension among several countries of the East bloc. The conservative regimes of Czechoslovakia and Rumania are attacking the liberalization in Poland and especially in Hungary from where thousands of East Germans flee to the freedom of the West.

There are already demonstrations for democracy in East Germany. They are met with forceful police measures,

but already the press is speculating that the hunger for freedom cannot be suppressed forever, and that liberalization will also come about in East Germany.

★★★★

Political crystal ball gazers are discovering the possibility of a reunited Germany. This is not an especially attractive picture among European governments, the more so when all over the map people are observing the 50th anniversary of what a united Germany can and might accomplish. I was in Germany last week and I found the Germans still very "German." Lots of beer, lots of lusty singing, lots of rough gutturals, and lots of aggressive behaviour. A waitress tried to take me for a half-witted tourist who would not know the difference between a Dutch guilder and a German mark! I reached deeply in my memory of German vocabulary to let her know that I would not stand for her devaluation of the

respected Dutch currency.

★★★★

Remember Demanjuk? No, it is not the name of another exotic dish. Demanjuk was the war criminal who was given the death sentence by an Israeli court. He is still alive though, going through all available appeals. His case is currently before the Supreme Court in Jerusalem.

★★★★

Comrade Gorbachev is interested in an audience with the Pope, people travel in planes dressed in jogging suits, drugstores have colourful displays of condoms, and all churches must have new *Psalter Hymnals*. This ol' world is a-

changing.

★★★★

Following the service in which I officiated last Sunday, the vice-chairperson of consistory handed me a bouquet of roses, a gesture which previously was saved only for the sopranos in operas. I liked it very much, though. The roses are standing next to me here on the table. I must confess that I have received much less pleasant reactions to some services in which I officiated. I prefer roses ...!

Carl Tuyl is pastor of First Christian Reformed Church, Kingston, Ont.

Woodcarving very ecumenical

... continued from page 1.

dedication or lives before God.

More "portable" arts, such as music and singing, have always enjoyed a central role in Protestant worship, but most Protestant churches, such as his own Lutheran tradition, are "austere in a visual sense," Judt says.

But he believes an increasing number of churches are taking seriously a Lutheran prayer which asks God to "cause all useful arts to flourish."

Woodcarving is a very "ecumenical" art, Judt has discovered. His commissions for churches reveal an "amazing continuity" between Christian denominations, he says.

"Churches share many images, visual images. Jesus with a lamb means something to every Christian," Judt says.

Judt notes that "in our culture we are inundated with graphic symbols and art communicating ideas and

thoughts."

"The church can use graphic art in the same way to communicate the gospel message."

Izaak de Rijcke, B.Sc., LL.B., O.L.S.

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Editor: Bert Witvoet
Gen. Mgr.: Stan de Jong
Associate Editor: Marian Van Til
Assistant Editor: Robert VanderVennen
Regular Contributors: Paul De Groot, Stan de Jong, Anne Hutten, Reinder J. Klein, Angela Terpstra, Nandy Heule
Accounting: Amy Van Dokkumburg
Advertising: Suzanna Brasz
Circulation & Mailing: Grace Bowman
Layout & Design: Cecilia van Wylick
Typesetting: Shirley Vermolen

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Two priests; two responses to abuse

A few weeks ago, a "Man Alive" program on CBC featured a documentary on the damage inflicted on a Newfoundland community by the shameful behaviour of its priest. The program came at a time when daily news media reported on the royal commission probing allegations of child abuse at the Mount Cashel orphanage in St. John's. Before that, stories had broken about acts of pedophilia committed by at least eight Newfoundland priests over a period of 20 or so years.

"Man Alive" interviewed parents and priests. The awareness of shame was written on the faces of the priests; the pain of betrayal, on the faces of the parents.

The program focused on two Newfoundland priests who were not under suspicion themselves. The contrast in how these two men responded to the crisis could not have been greater. The one was clearly authoritarian in his approach, showing more concern for the image of the church than for the pain of his parishioners. The other was very clear in saying that unless a priest came down from his pedestal, he would not be able to do his job faithfully.

The question of power

The former priest argued that incest took place in all segments of society, among lawyers, teachers and carpenters. Why should the priesthood be exempt from this sociological phenomenon? To the question why he had not visited the families who were hurting he replied that lawyers had advised against it. Such a visit might complicate judicial matters. (Strange, that the advice of a lawyer takes precedence over the command of Jesus to feed his flock!)

The priest offered no structural explanation for the problem, other than that people with sexual perversions had infiltrated the priesthood and had brought shame on the church. He expressed the conviction that something good would come out of all this and that both church and victims would be the beneficiaries.

The second priest who, no doubt, represents many of his

colleagues, showed a completely different attitude. He said priests have far too much power. He called them the popes of the village. In most Newfoundland R.C. churches, there are no decision-making bodies or boards — only advisory bodies. The priest has the final say over everything pertaining to the church.

He himself structures his parish very differently, he said. Laypersons participate in giving leadership. He lives in a modest duplex in town. With accountability spread out over the members of the church, there is less opportunity to abuse power.

Scriptural ways are better

We believe that this is a far more honest and helpful answer, in line with the scriptural teaching that all believers are ministers. Perhaps one could add a second point from the scriptures. The Apostle Paul indicates in 1 Corinthians 7 that celibacy is a gift not many people enjoy. His advice is that only those who have this gift accept celibacy as a way of serving the Lord with greater dedication than is otherwise possible.

Here, no doubt, is where the Catholic Church runs into a problem. Unless a priest has the gift for celibacy, he will express his sexuality in secret and in devious ways. It would be much healthier if the Pope were to allow priests to marry if they so wished.

Of course, behind the instances of sexual abuse lies the power of Satan. In that sense there ought to be a kind of non-conspiratorial solidarity between all sinners. All of us allow Satan too much room in our lives and in our institutions. We need to fight with all the spiritual weapons that are available to us (Ephesians 6).

But we can make this fight more difficult than it needs to be by allowing structural problems like authoritarianism and forced celibacy to hem us in. We hope that the spirit of the second priest will prevail in bringing changes in Newfoundland and that Christ be allowed to heal the wounds of people hurt beyond belief.

BW

Christian charity up front with internal problem

Christian Horizons is an inter-denominational ministry to the mentally handicapped. It is a charity, dependent on gifts from loyal supporters, and a member of the Canadian Council of Christian Charities, which has a strict code of ethics regarding the use of donated monies. The financial policy of Christian Horizons is stated in their September newsletter as follows: "All spending of receipted money must be confined to board approved services and purchases."

No one can guarantee that an ethical goal will always be achieved. It appears that someone working for Christian Horizons decided to violate the stated principles of Christian Horizons as well as its central mission: to express "practical concern for the welfare of the mentally handicapped." Someone, in fact, misappropriated funds for his or her own "welfare."

We draw attention to this not to point a finger at anyone, but to commend Christian Horizons for the honest and caring way in which it dealt with the problem. In their September bulletin we read the following item entitled "Trust Funds Misappropriated." In this report the organization blows the whistle on itself, instead of waiting for some outside agent to do it, by giving the following explanation:

This issue is somewhat unique in that we are reporting on a disappointment Christian Horizons has encountered in the past year. It is being done because we think you, our friends, should know.

Our internal systems and staff people identified some irregularities that involved missing assets, reimbursed expenses that were

illegitimate and client bank accounts from which unsupported withdrawals had been made. An extensive audit was ordered, the discrepancies identified and full restitution of several thousand dollars obtained. The employee acknowledged the mistake and resigned.

Christian ministries face problems similar to other agencies. We trust that our handling of the occurrence is such that not only has honoured Christ before the officials and parents we reported to but also has made personal restoration possible for the employee who erred.

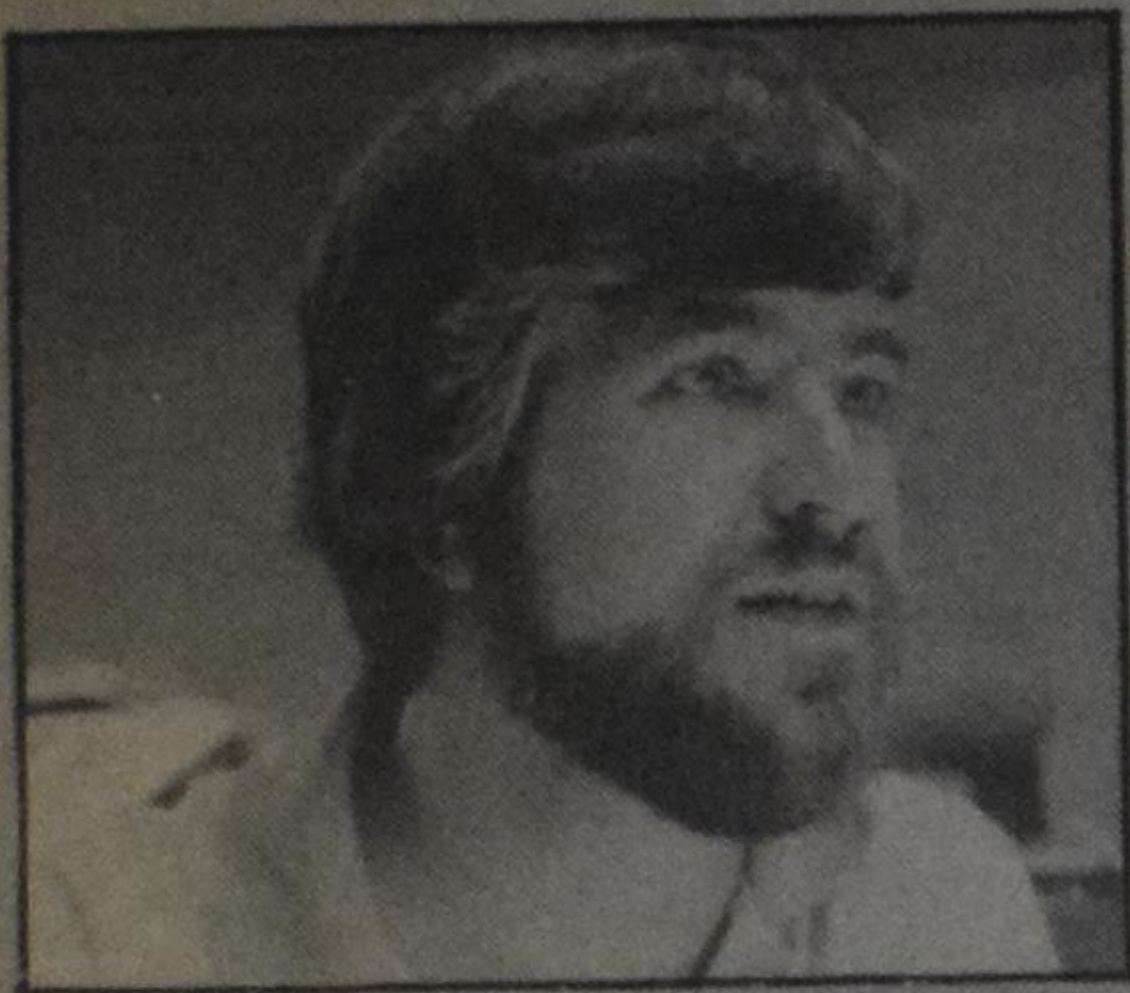
The statement speaks for itself. It shows that the trust of the membership was respected and the employee who committed the misdeed was given an opportunity to make restitution and resign. The police and the courts were left out of the question, and the employee was spared public humiliation.

We think that by handling this unfortunate situation in a straightforward and compassionate way, Christ was indeed honoured, the supporting community was acknowledged as the body to which the agency is accountable and the sinner was given an opportunity to repent and be forgiven.

At a time when the Church and all Christian ministries are placed under a cloud of suspicion by the way televangelism agencies in the United States have handled corruption and by the way Roman Catholic Church officials in Newfoundland have covered up for sexual abuse, it is refreshing to see an agency like Christian Horizons tackle its problem with biblical integrity.

BW

JUST A MOMENT/HERMAN PRAAMSMA



"Family jokes, though rightly cursed by strangers, are the bond that keeps most families alive."
(Stella Benson, 1892-1933, Pipers And A Dancer, Chap. 9)

What a gift when a family can laugh together! I guess one of the prerequisites is that people be able to laugh at themselves and then are able to teach this marvelous ability to others. How awful when people have to take themselves so seriously that their world is threatened by a joke!

I once knew a family who made it a point to play little tricks on each other, just to keep life interesting and the laughter flowing. April 1 was always a mine field of explosive mirth and birthdays were an occasion for elaborate gag gifts and mystification.

A typical birthday gift might be a note taped to the bottom of a breakfast dish instructing the recipient to check the second shelf in his or her bedroom closet. Having raced to the bedroom, the second shelf would reveal a huge box, filled with old newspapers, and a further note telling the birthday celebrant to investigate the work bench in the garage. Arriving there, out of breath, said bench might yield a final note containing a riddle:

*I run while you hold me in your hand,
I go ahead, even if you fall behind,
And if you're late for an appointment,
I'm always on time when I'm with you.
(P.S.: look in the sugar bowl on the table!)*

When finally the birthday girl or boy would return to the breakfast table (where the rest of the family hadn't moved a muscle, of course), he or she would find a watch in the sugar bowl.

Togetherness

Now it isn't so much the originality of doing a thing like that, it is the fun of being in on something together. It isn't only being able to ask your sister, "How was the weather in the garage this morning?" but the ability to say years later at a family get-together, "Remember when ...?", and to share moments of laughter and family anecdotes. It is the ability to make moments live, to be creative and playful.

Many families develop their own secret codes. They have phrases and words that instantly produce a reaction because of their association with things in the past. Maybe it's an expression peculiar to one member of the tribe, maybe it's a silly saying which always got a laugh because it was used at the most unlikely moments.

Part of the fun is, of course, a result of the intimacy inherent in a family, a result of knowing each other and feeling safe with each other. The family is indeed the place where I may laugh at myself and feel the arms of others around me affirming and upholding me.

Treasure your family traditions and moments of joy, and develop your skills of laughter together. They are gifts from God.

Herman Praamsma is associate pastor of Rehoboth Fellowship Christian Reformed Church in Toronto and is currently an intern at the Ontario Correctional Institute, Brampton.

Advice on humanism and humanists

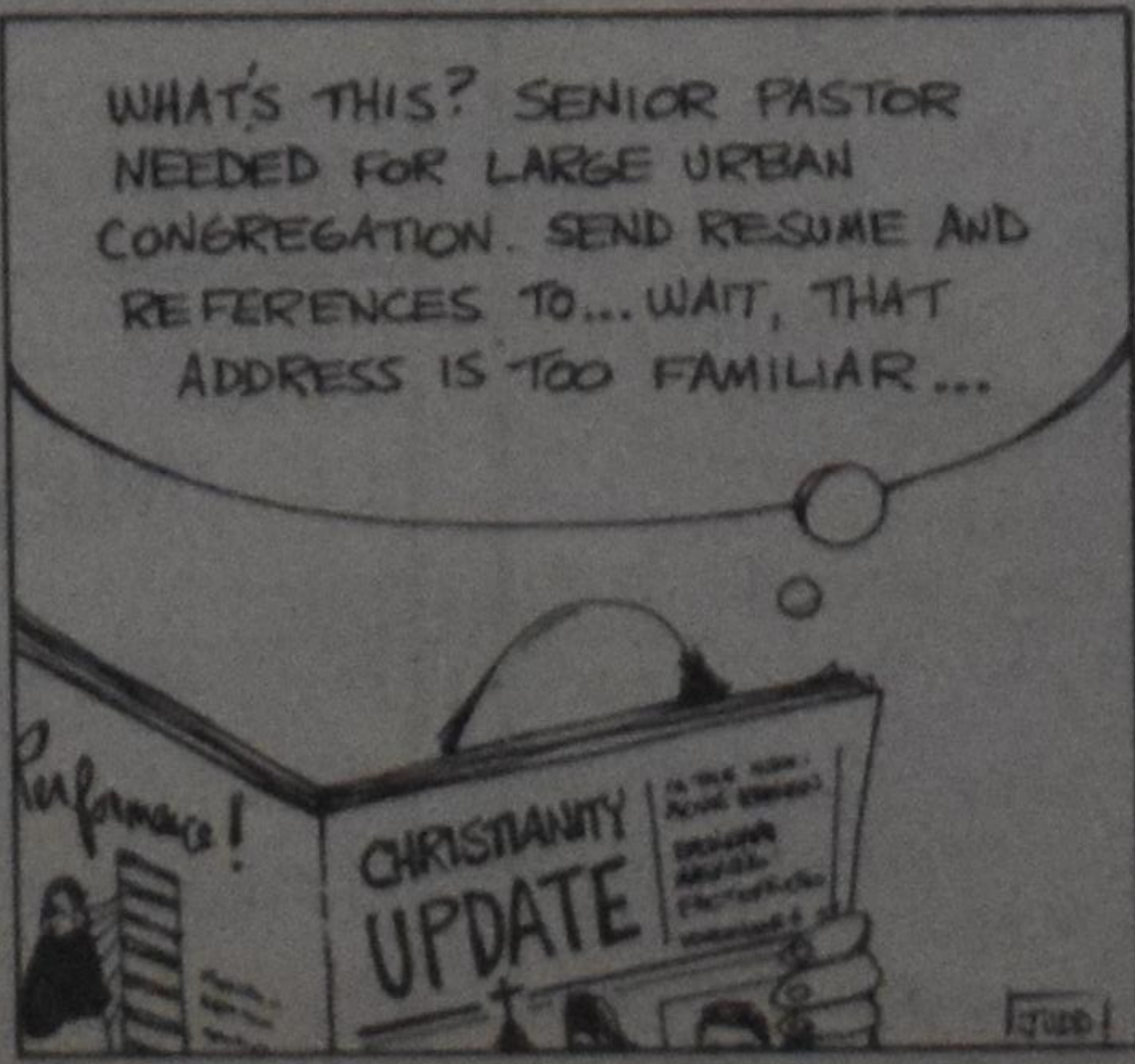
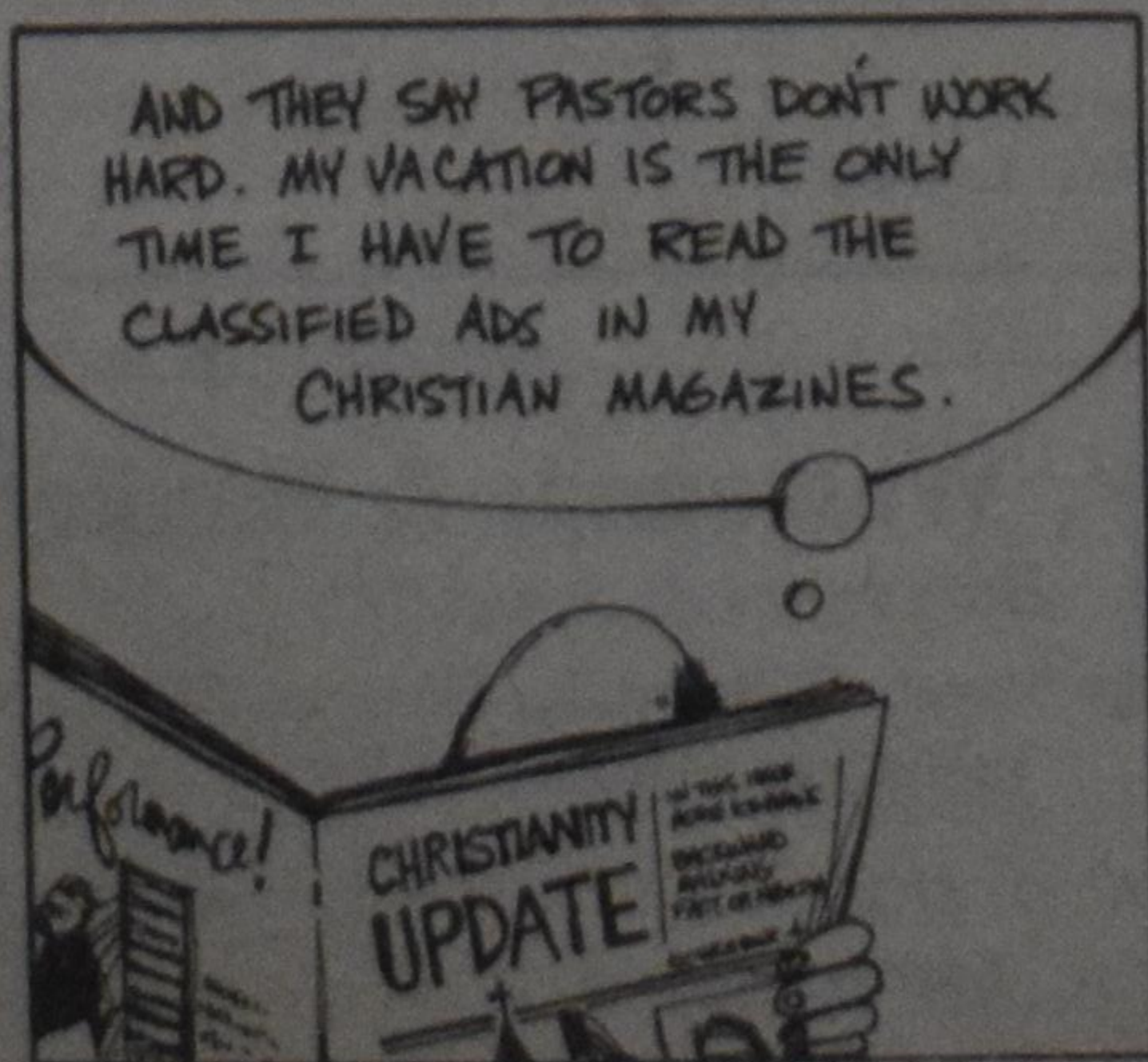
Some interesting topics can be gleaned from C.C., i.e., the Sept. 1 issue guest editorial, which informed C.C. readers that the theory of evolution is now in serious trouble in the scientific world and as a result might collapse like a house of cards. That is not really news by itself (the secular press has predicted this for some years), but that your guest editor recognizes this fact is good news. It is, however, confusing when we read that those who never took the theory seriously are being classified as ignorant or unwilling to learn.

Ignorance, indeed, might be bliss! We then read about Christian Reformed Church representatives joining a court case in which the Civil Liberties Union tries to prevent religion other than secular atheistic humanism from being presented in the public schools, apparently our people fail to realize that this court case is not about religion being taken out of the public school, but about a monopoly one religion already enjoys.

An interesting topic appears from time to time: Christian school

supporters looking for crumbs from Shapiro's table. Sorry, there never was any bread, nor was there intended to be for private schools. The commission stated from the outset that this is a wonderful opportunity to strengthen the public school system. The result: private schools are now invited to become public and submit the dos and don'ts based on its religion of secular humanism under the name of community spirit, understanding and

BEYOND BELIEF



Letters

Let's be careful in dealing with child abuse

Much publicity recently in the media, also in C.C., about child abuse, and some personal experiences prompt me to write to you on this subject.

Let me begin by stating that I do not deny the occurrence nor the seriousness of various kinds of abuse, even among members of the CRC or any other church. The sins of humankind do not pass us by. They never did. Why now all at once such an uproar? It was always there!

The extent of the presence of this evil is hard to measure. The various statistics presented to us seem very serious. If today one out of two girls will be sexually abused by age 18, the fast progression of the statistics makes it likely that in a few years they will show that every female will be abused before age 18. Some statistics!

Let's not look for an abuser in every family, just because statistics say they should be there!

I have seen close up the devastation created in a family when they were reported for suspicion of abuse (non-sexual) by members of their own CRC community, for trivial reasons. Of course, they were promptly cleared. Yet, the trust extended and broken will never be fully restored. Nothing is gained, much is lost by such rash action.

I have found Classis Niagara's report very informative and therefore highly recommended reading. Too many of us are not well-acquainted with the subject, simply because it is so unbelievable to us.

The report mentions the patriarchal structure and our traditional language,

images and pattern of thinking. Come now! Sure, they can be misused. But so can anything else. The root of the problem should not be sought in our tradition, structures or our theology, but in our sinful hearts. We are all conceived and born in sin. That is the source and nothing else.

We are dealing with an explosive subject. That's why the lid has been kept on it so long. And I believe, that's why eventually the lid will go back on it again. Especially if it is handled the wrong way.

We are all hesitant to stick our noses in another family's affairs. And rightly so. We despise peeping Toms, we also despise snooping Harrys. There is a great need for extreme care. Abuse, of any kind, should stare us in the face by reasonably clear evidence, before we can take any action. Mere suspicion is not sufficient.

Child abuse is offensive because children are so helpless and trusting. Wrong actions can have unforeseen, terrible consequences. A good name is better than precious ointment. Do we wish to destroy someone's reputation? For no serious reason?

Yes, as the report states: We need to become aware of how to deal with reports of abuse and suspected abuse. May the Lord give us the wisdom to deal with this in a truly Christian way. With as much consideration for the innocent as for the victim. Otherwise we may do more harm than good.

**Wendell Vanden Hazel
Moorefield, Ont.**

Fishing for linguistic bloopers

Thanks for throwing me the lifeline by admitting to the one that got away in my fishy story (C.C. Aug. 18).

Thanks also to the honest angler, Mr. Ken Sjaarda, for his rebuke and advice, and for catching the whopper which got away on me. That was the wrong line I used for entitling the article. It should have read: "For fishermen's wives only."

tolerance. This is better known as dictating tolerance and came from the French Revolution.

Dr. Vander Vennen gave good advice. We are dealing with a secular, atheistic view of the world. It has many children and to understand science and education, we must use the Bible as lamp and light, not the other way around, as we are so apt to do.

**Dirk Brinkman
Bowmanville, Ont.**

As you will notice I am not a philological subscriber to our fine paper, just a long-timer reader; and like Mr. Sjaarda, I read each issue from back to front. I always enjoyed the Dutch section, linguistic mistakes and all.

There is still one thing that puzzles me in Sjaarda's letter. He refers to "pake" translating it to "grandfather," and he adds as explanation: "Since we're now an English paper." Isn't "pake" a Frisian word? When did C.C. publish articles in Frisian and when were these linguistic gems discontinued?

While we are on the subject of language, Mr. Editor, I very much enjoyed the poems you translated from the Dutch.

**Jacoba Bos
Strathroy, Ont.**

Queen's representative tells children to work hard, stay clean

Bert Witvoet
BURLINGTON, Ont. — Trinity Christian School pulled out all the stops when it celebrated its 25th anniversary on September 20. Ontario Lieutenant Governor Lincoln Alexander arrived with a police escort as children and parents, gathered on the front lawn, cheered.

Mr. Alexander told the pupils of Trinity Christian that the Queen had urged him to go through the province of Ontario and tell children to work hard, to stay in school as long as they can and to stay

away from drugs and alcohol. The children released hundreds of green and yellow balloons into the blue sky. "I think they are going to Toronto," said the lieutenant governor, but once they had reached a certain altitude they reversed direction and headed towards Niagara Falls.

A massed school choir serenaded the honoured guests with three selections, one of them composed by accompanist Liesje Zwol.

After presenting the school with a picture of himself, the lieutenant governor told the

children that they were the future lieutenant governors, engineers, mayors and Fred Vander Velde.

It seemed appropriate that he mentioned Fred Vander Velde who, as chairperson of the anniversary committee, had made sure that this event would not go unnoticed. Besides the Lieutenant Governor he had invited Burlington Mayor Roly L. Bird, MPP Cam Jackson and various Christian community leaders.



Photo: Bert Witvoet
 Planting a memorial tree, from l-r Mayor Roly Bird, Principal Henry Zondervan, Chairperson Fred Vander Velde and Lt. Gov. Lincoln Alexander.

Photo: Bert Witvoet
 The balloons go up, up and away!!

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Gerald Vandezande recovers from successful coronary by-pass

Bert Witvoet
 TORONTO — For a few days in September there were no letters, news releases or phone calls originating from the usually tireless Director of Public Affairs of Citizens for Public Justice. Gerald Vandezande entered the

Toronto General Hospital on September 25 to undergo a quadruple coronary by-pass the following day. The operation went as planned and Vandezande is recovering very well.

In a letter to relatives and friends, he expressed some

anxiety. Even though the success rate of open heart surgery is high these days (98 per cent), it still is a major operation, he wrote. "As I said to Dr. Baird, 'I'm not afraid to die, but I don't want to die. I want to continue to live here and now, with my wife, our children, relatives and friends.'"

But Vandezande added another reason for wanting to live. "As you know, I enjoy being involved in various efforts that seek to advance human well-being and social justice. I hope that God will give me the patience needed during the lengthy recovery period to take it easy and not to get involved too quickly in the many challenges that present themselves daily."

The editorial staff at C.C. is very thankful to the Lord that Gerald's life has been spared and that he has been given a renewal of health. We wish Gerald a good period of rest and recovery. We join him in the prayer at the end of his letter: "I pray that each of us will continue to experience God's 'goodness and mercy' (Psalm 23) and that our hope continues to be in the Lord 'who keeps faith forever' (Psalm 146)."

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TV Critique

Marian Van Til

Alien Nation

(1 hour, drama; Mondays, independent stations. Written and directed by Kenneth Johnson.)

It's not hard to see why viewers looking for intelligent programming might not get beyond this program's Grade B science fiction title. Looking past the title, however, reveals what may be the most surprising new show this season.

I suspect the seemingly ho-hum title was chosen as a play on words: *alienation* is the key theme here. Every episode will show in one way or another, what it's like to be on the outside looking in, reminding viewers of whatever age that when and if they're "on the outside," they would want to be treated with compassion.

The show clearly has a mission beyond being entertaining. It means to get viewers to examine their prejudices, a big job for a weekly television drama. Whether viewers will tire of the moral lessons remains to be seen, but the show should be given credit for trying.

The "alien nation" is a group of some 200,000 innocuous, highly intelligent aliens who bail out on planet Earth (near Los Angeles, of course) just before their spaceship inexplicably blows up. For five years the U.S. government keeps them quarantined in refugee camps. Finally, the government determines that the newcomers are not a threat to humankind and they are allowed to try to integrate into human society. (They look like humans except for their elongated, hairless heads.)

The newcomers become the perfect scapegoats for those who are insecure about their own places in society: the aliens become "slags" to such people, the "niggers" or "kikes" of the 21st century. Ironically, some of those who have traditionally been discriminated against — blacks, Asians, the handicapped — become the discriminators. (This is one television show that doesn't believe in the innate goodness of humankind.) The pictures of such prejudices, however, are not painted with a too-broad brush, to the show's credit.

Alien Nation does a remarkably good job of capturing nuances, recognizing that, sure, there are the racial purists (witness the current rise of white supremacists in North America and neo-Nazis in Europe), but that most of us suffer from subtler, less pervasive prejudices of which we ourselves may not even be aware until events or circumstances bring them to the surface and force us to confront them.

Alien-thropology

Careful attention to detail also helps make this a believable show. Though we see glimpses of them just here and there, all-encompassing cultural, social and religious customs have been devised for the aliens, making them full-dimensional characters instead of sci-fi caricatures — and providing sources of humour and dramatic tension among the alien characters and between the human and alien characters.

Perhaps the main reason this show seems to work is a religious one: it addresses the universal human longing for perfection and immortality — the wistful desire to rise above and outside of ourselves and above our world's horrendous problems to a new and pristine creation. Christians would, of course, recognize that as our yearning to be reconciled to God, our need for salvation.

The aliens here represent some of that longing for Eden. (They are not "perfect" but are morally benign and capable of being corrupted by negative human influence.) *Alien Nation* doesn't, as could be expected, offer a real answer to that quest, but it's quite a few steps ahead of a lot of shows in that it has recognized a religious dimension to life and the necessity of taking unpopular ethical stands when one knows they're right.

If the quality of the two-hour pilot and the first episode are maintained, this could be a fascinating television hour. However, it may, on the surface, look a little too "far out" for middle-of-the-road viewers and never get a chance to get off the ground.

Ethnic recognition

Johanna and I spent five August days in the state of Vermont presenting at and attending a "Whole Language" teachers' conference with 650 other delegates and speakers. It was our third time there in the last four years, and we were warmly welcomed by other veterans.

That conference has a special atmosphere. We were all together in a small liberal arts college (Johnson State) situated on a hill and surrounded on all sides by northern Vermont's prime skiing mountains. We were housed in rather spartan dormitories (victims especially on hot humid days), and delivered unto institutional food. By 6 a.m. the bathroom doors resound every six seconds and outside, voices echo in the mountain air.

Sessions began at 8:30 and lasted till 4:30 p.m. After dinner, professional musicians and puppeteers entertained officially, while after that a full range of guitar and banjoed amateurs strummed and sang away for hours. On the night of the lunar eclipse they sounded like arctic wolves right underneath our window, and I finally had to plead old age to get them to stop.

But it's a terrific conference, where teachers from all over the continent reflect on who they are and where they want to go professionally. As one speaker said, "At this conference people attend to each other," and one teacher mentioned to another that here no one talked about students as "those damn kids." Remarkable also was the fact that most of the examples used by major speakers and workshop leaders focused on educational underdogs: bilingual and ESL kids, inner city students, and those who are labelled deficient by standardized tests.

But this I'll remember most.

For the time being...

Adrian Peetoom



After Johanna and I made our presentation, wine and cheese were served on the lawn. Both of us were accosted by teachers who asked questions and we were soon separated. After a while I spotted Johanna intensely talking to two tall, blond-grey women, and when she caught my eye, she beckoned me to come, and when I did, I heard the story.

Birds of a feather ...

The women had asked Johanna, "Are you Christian Reformed?" and when Johanna said we were, broad smiles appeared. These teachers were too, two of a delegation of six from a large New Jersey Christian school complex. Needless to say, we talked a lot, and we would spot each other regularly during the rest of the conference.

What in us had made them ask? Guesses based on our name? Our accent? Or was it what we said? But we hadn't said anything "Christian Reformed." Or had we? True, our talk dealt with the history of literacy in our home, and we had mentioned the Bible as having played a significant role. But other teachers from very different backgrounds had spotted that and commented. Was there

something in the structure of our family life as we portrayed it, or in the writings of our children (which we showed on overheads) that gave the show away?

Was it a good thing that these people recognized our ethnic belonging, or bad? And what was the significance of my own rejoicing that they had? And why did we continue to have a sense of specially belonging together in an environment already thick with warm feelings of community?

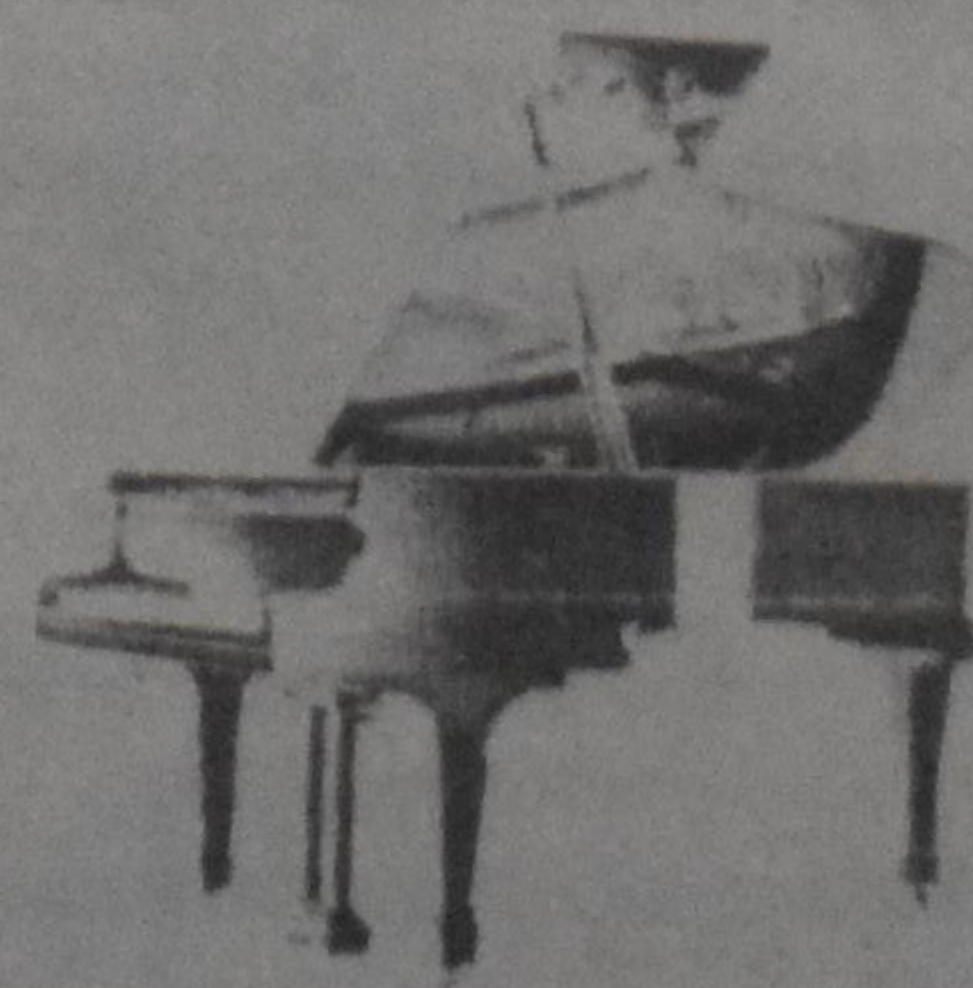
I simply don't know the answers. But in that already positive environment it felt so good to talk about *The Banner*, about renewing currents in Christian education, about women's issues, about shared memory and shared vision, with total strangers who in a jiffy were strangers no longer.

And it wasn't "us CRCs" against "them," with some sense of superiority creeping in. Rather, we together experienced the mosaic of God's creation, different voices singing together in very much different registers: a moment of deep shalom there on that hilly lawn.

Adrian Peetoom lives in Chatham, Ont., and has a choice of three Christian Reformed Churches there.

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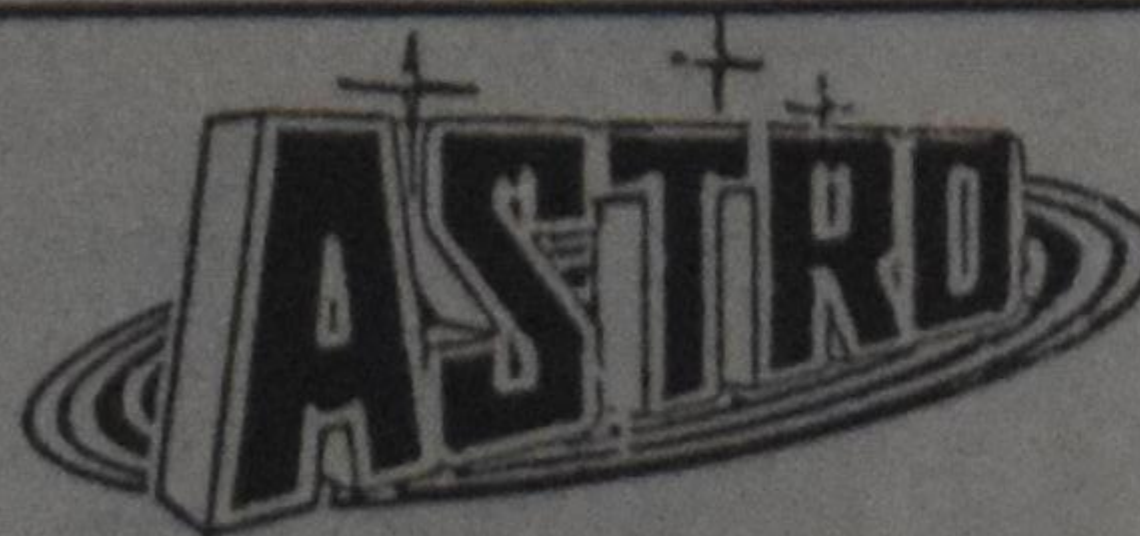
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Church

Marian Van Til, page editor

Record crowds turn out for evangelistic meetings in violence-torn Colombia

BOGOTA, Colombia (EP) — In the midst of a violent "war" that drug cartels have declared on the government of Colombia, evangelist Luis Palau had record attendance at his evangelistic meetings in the capital city of Bogota, which he described as "grim, tense, and nervous."

Palau arrived in Bogota just a few hours after the funeral of assassinated Colombian presidential candidate Luis Carlos Galan August 20. Galan was killed by hit men of drug cartels who have declared "total and absolute war" on the Colombian government in response to the government's efforts to halt the manufacture and distribution of cocaine and other drugs.

At a press conference, Colombian journalists asked

Palau if he expected the recent violence to result in low attendance at the meetings, which were planned a year ago. "In times of national crisis even hardened people will realize that the only answer must be in God," Palau said.

No tears

Record numbers turned out to attend the evangelistic meetings August 22-27; two of the meetings set new attendance records, according to a crusade official. The administrator for the coliseum where the meetings were held said he had never seen so many people there before. Thousands of people had to be turned away from the closing meeting Sunday, Palau officials reported.

Public events in Bogota

scheduled at the same time as the Palau meetings, including a parade, were cancelled as a result of the recent violence there. Palau officials were unwilling to cancel the meetings at the city's request, however, and so the police provided extra security for all the public meetings. Palau was guarded by members of the Colombian Department for Administrative Security (DAS), the Colombian equivalent of the U.S. Secret Service.

Security at the coliseum was stepped up as well. Everyone entering the coliseum was frisked and their bags checked. The added security measures did not prevent a bomb scare, however. At one meeting "the makings of a fire bomb" were found in the coliseum, according to Palau officials. There was no violence during any of the meetings, however, and many members of the

police force who were there responded to Palau's invitation to receive Christ.

For security reasons, two former Colombian presidents were unable to attend a luncheon meeting that had been scheduled with Palau. Palau did speak to both former presidents by phone, however.

The widow of assassinated presidential candidate Luis Carlos Galan was unable to attend the Saturday evening Palau meeting with her three sons; her security advisor suggested that it was too dangerous.

"Graham of Latin America"

Palau's ministry in Colombia began when he lived there as a missionary with his wife in the 1960s. During that four-year period, Palau held a number of small crusades. His first city-wide crusade took place in Bogota in December of

1966. It was in Colombia that year that American journalist Ed Plowman first called Palau "the Billy Graham of Latin America."

Christian organizations in Bogota also report that they are carrying on as usual. David Peacock of the Christian Literature Crusade Bookshop in the city said that Christian work there is continuing its "daily functions as normal," as are other workers with Christian organizations such as Wycliffe Bible Translators, Campus Crusade for Christ, and TEAM.

Peacock said that the recent Palau crusade was "a wonderful time" and "a highlight for the city." He asked that Christians around the world pray for the safety of foreign workers and also pray that the situation will not worsen.




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Estonian youth festival highlights strong, independent church

LOS ANGELES (NNI) — In mid-August, Estonia played host to the largest Christian youth festival ever to be held in the Soviet Union, signaling the emergence of an increasingly independent and strong evangelical church, according to sponsors of the three-day event held in Tallinn.

"Gospel Youth Festival — Estonia '89," the first ever to be held in a secular venue, drew crowds far exceeding expectations within the Estonian church, which organized, advertised and sold tickets to the event. Youth for Christ International President Jim Groen, one of the festival's sponsors, noted that public response to the event was an indication of the Baltic State's continuing push toward more religious economic, and

political autonomy.

According to Groen, six months ago church leaders could have been jailed for publicly promoting the festival — promotion which included an aggressive advertising campaign never before attempted in the republic.

Tallinn's Oleviste Church, the largest church building in Estonia, which is shared by seven evangelical denominations, hosted the opening rally on August 11, with a capacity audience of some 2,500. Other festival gatherings, however, were held in the Lenin Cultural and Sports Stadium, which seats 6,000, and attracted a two-day attendance numbering over 15,000.

Festival headliners included musicians and speakers from

five countries, including popular singers Sheila Walsh and Scott Wesley Brown. Brown told NNI that he believed the festival had helped to strengthen the local church. "It had its strongest impact on the self-esteem of the church because they pulled it off, they organized it, [and] they advertised it. They helped co-ordinate every detail with the exception of the artists who came from the U.S."

Fervour for the Lord

Walsh added, "To be able to gather in public as believers and sing the national anthem for their country, which they are very proud of, was very moving for me. I did feel from the people a fervour and a purity in their passion for the Lord. To hear the pastor pray for his nation brought tears to everyone's eyes. When we think of communist countries, we often think of them as very dark ... but the darker it gets the brighter the [church's] flame shines."

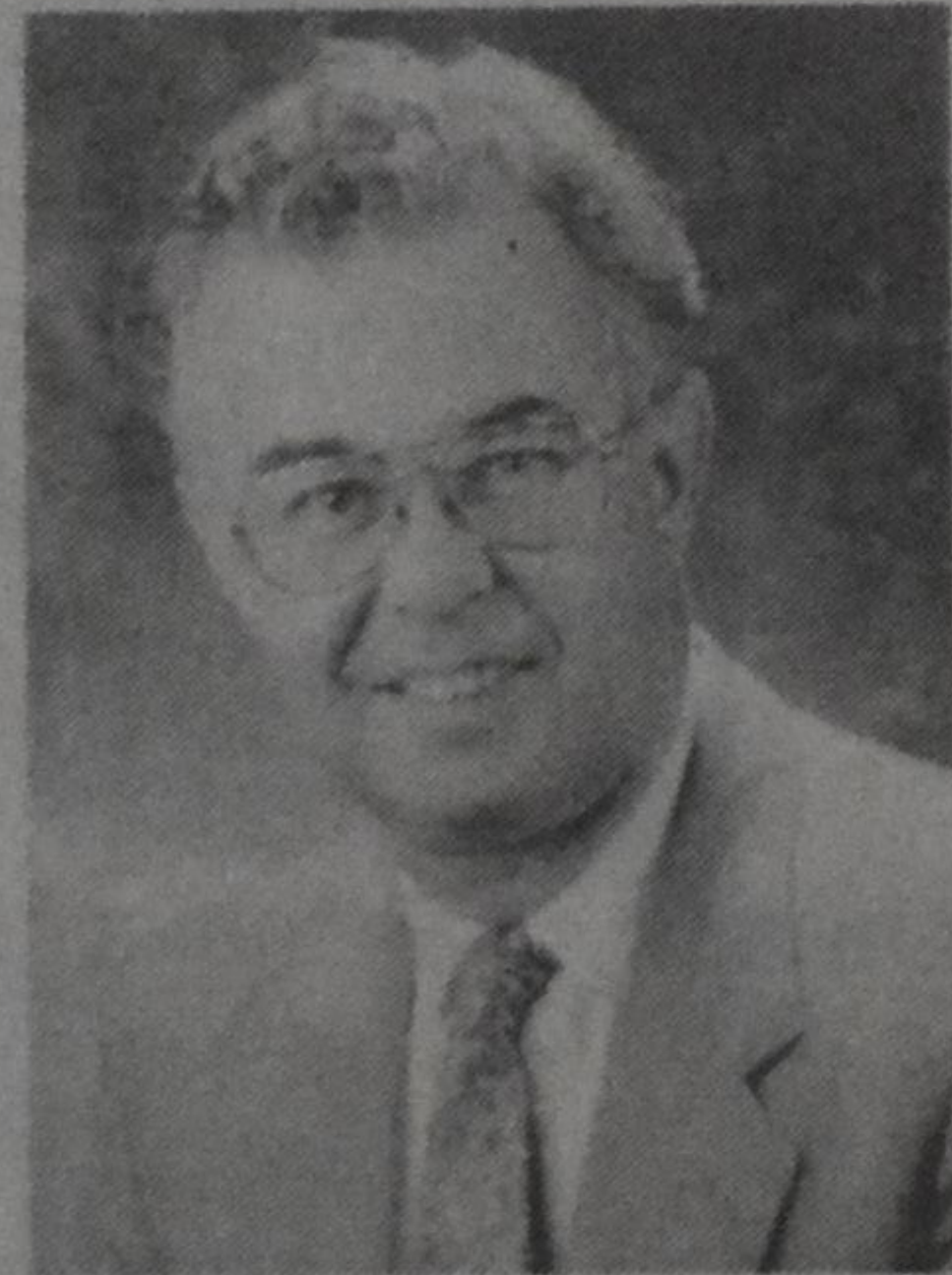
Festival sponsor Groen noted that church leaders pointed out known KGB officials in attendance at the opening rally. "They filmed everything," Groen said. "When the invitation was given, they were right down in front with their cameras covering the whole thing."

Brown, however, said church leaders were not intimidated and boldly announced throughout the festival the dates and times of church services and local Bible studies, issuing open invitations to anyone wishing to attend in the future.

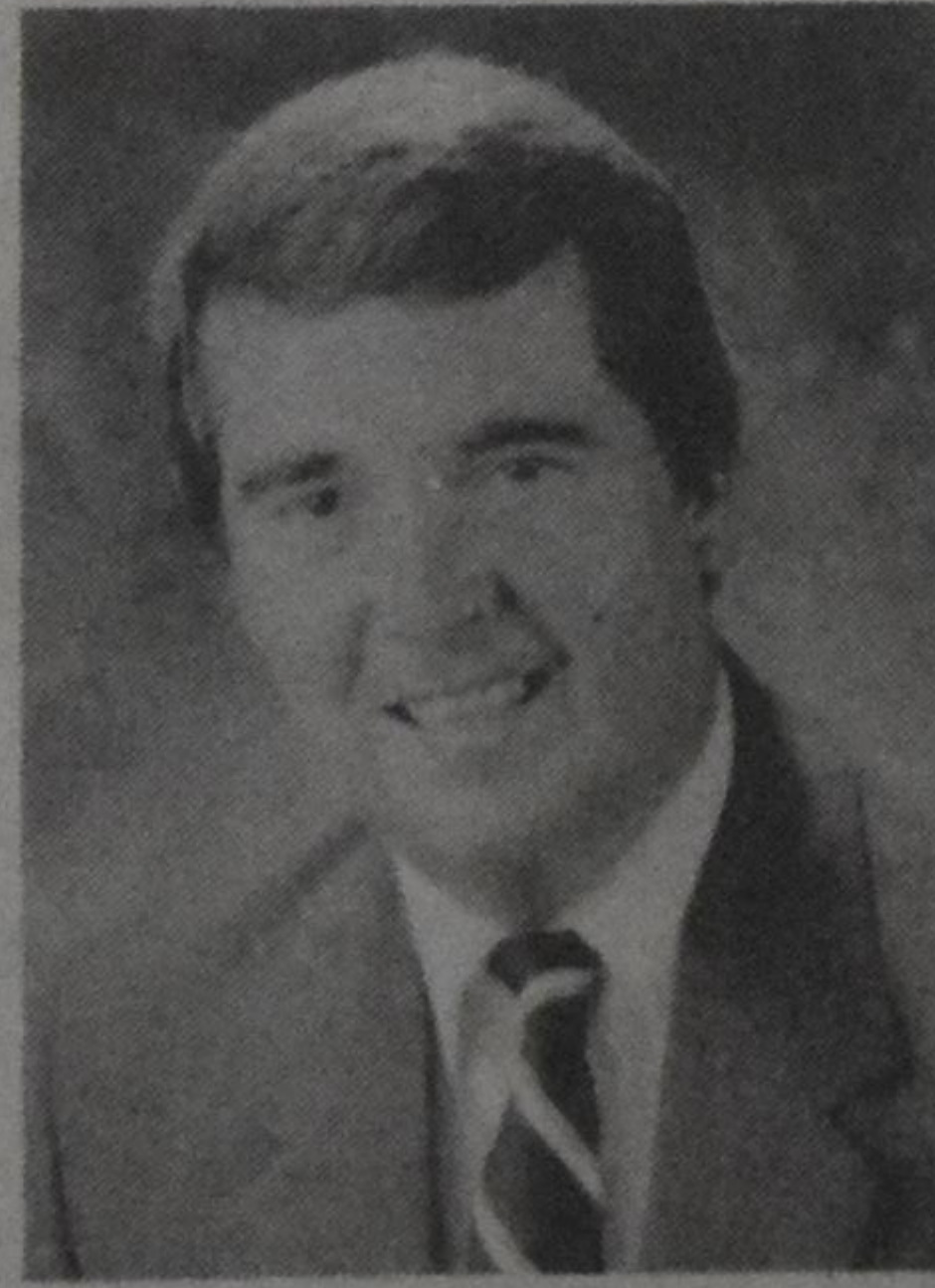
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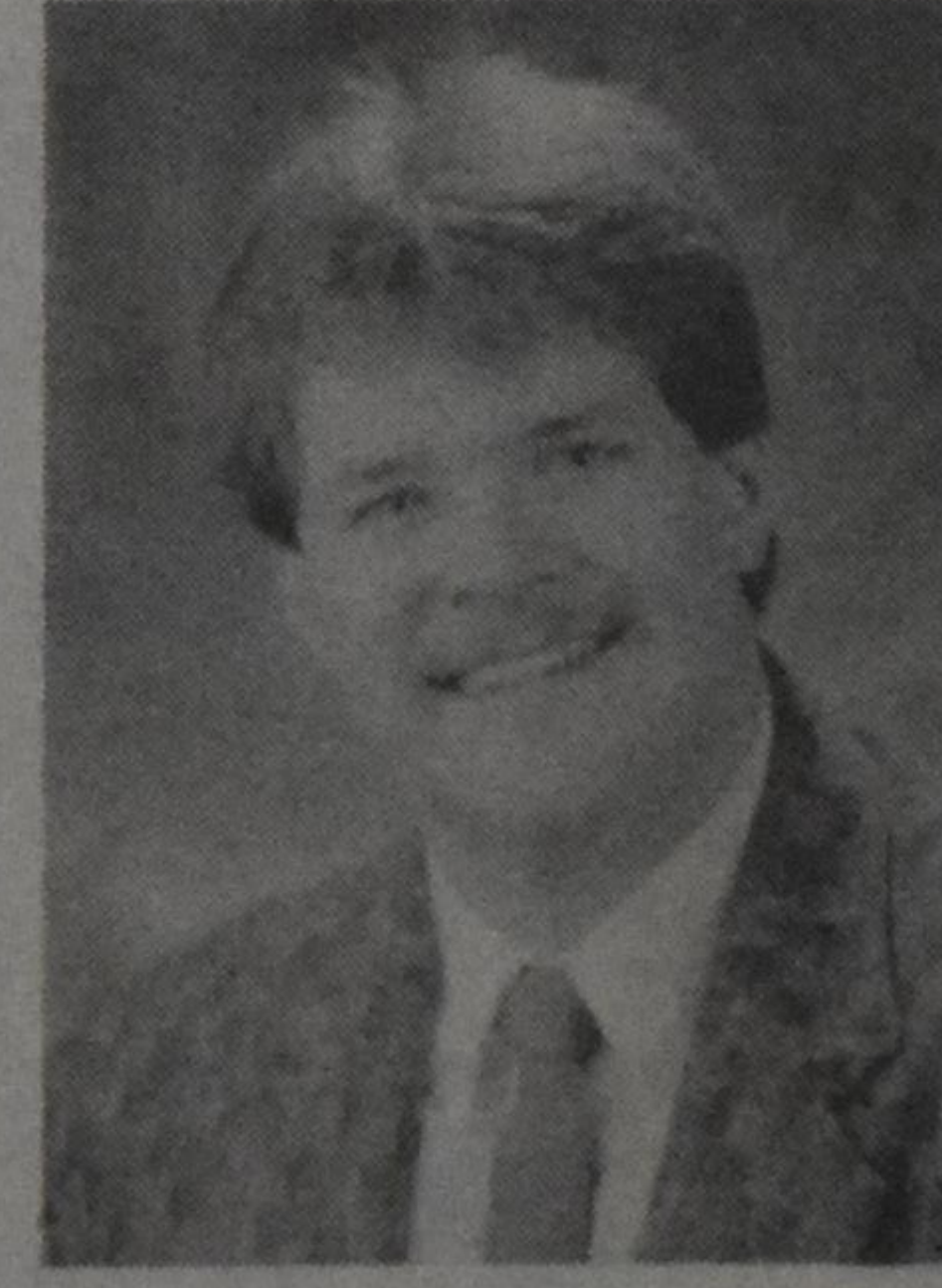
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Calling all Huguenot descendants

Robert VanderVennen

TORONTO — Are you a descendant of a Huguenot? If so, the Huguenot Society of Canada wants to hear from you.

The society recently learned that a large number of Huguenot descendants immigrated to Canada from the Netherlands after World War II. When the French Protestant Huguenots were severely persecuted in France 400 years ago, many fled to the Netherlands as well as to other countries. Some of their descendants are now Canadians.

Interest in the Huguenots in Canada was stirred in 1966 when Dr. G. Elmore Reaman published his book, *The Trail of the Huguenot*. The Huguenot Society of Canada was then formed; it has the following aims and purposes:

- To perpetuate the memory of the Huguenots and to study, research and preserve their history;
- To commemorate their achievements and to pay tribute to their religious devotion and their contribution to the general welfare;
- To bring together the descendants of Huguenots in friendly association and to assist them in tracing their

ancestry;

- To keep in touch with the descendants of Huguenots in other parts of the world and to participate in Huguenot pilgrimages, reunions and

gatherings, and to celebrate notable events in their history;

- To uphold the principles of religious liberty for which they fought, and to promote good will among all peoples.

The Society wishes to help

Huguenot descendants appreciate their religious history and become better acquainted with it. If you have any French Protestant blood, however diluted it may have become over the centuries,

please contact Doris L. Nelson, Director, The Huguenot Society of Canada, 10 Adelaide St. E., Toronto, ON M5C 1J3; (416) 361-1685.

25th anniversary

On Oct. 4, 1989, our pastor,
Rev. J.J. Hoytema

will be celebrating the 25th anniversary of his ordination. To celebrate this event, an open house will be held at our church on Oct. 21, 1989, from 2:00-5:30 p.m. Friends and members of pastor Hoytema's former congregations are invited to share this celebration with us.

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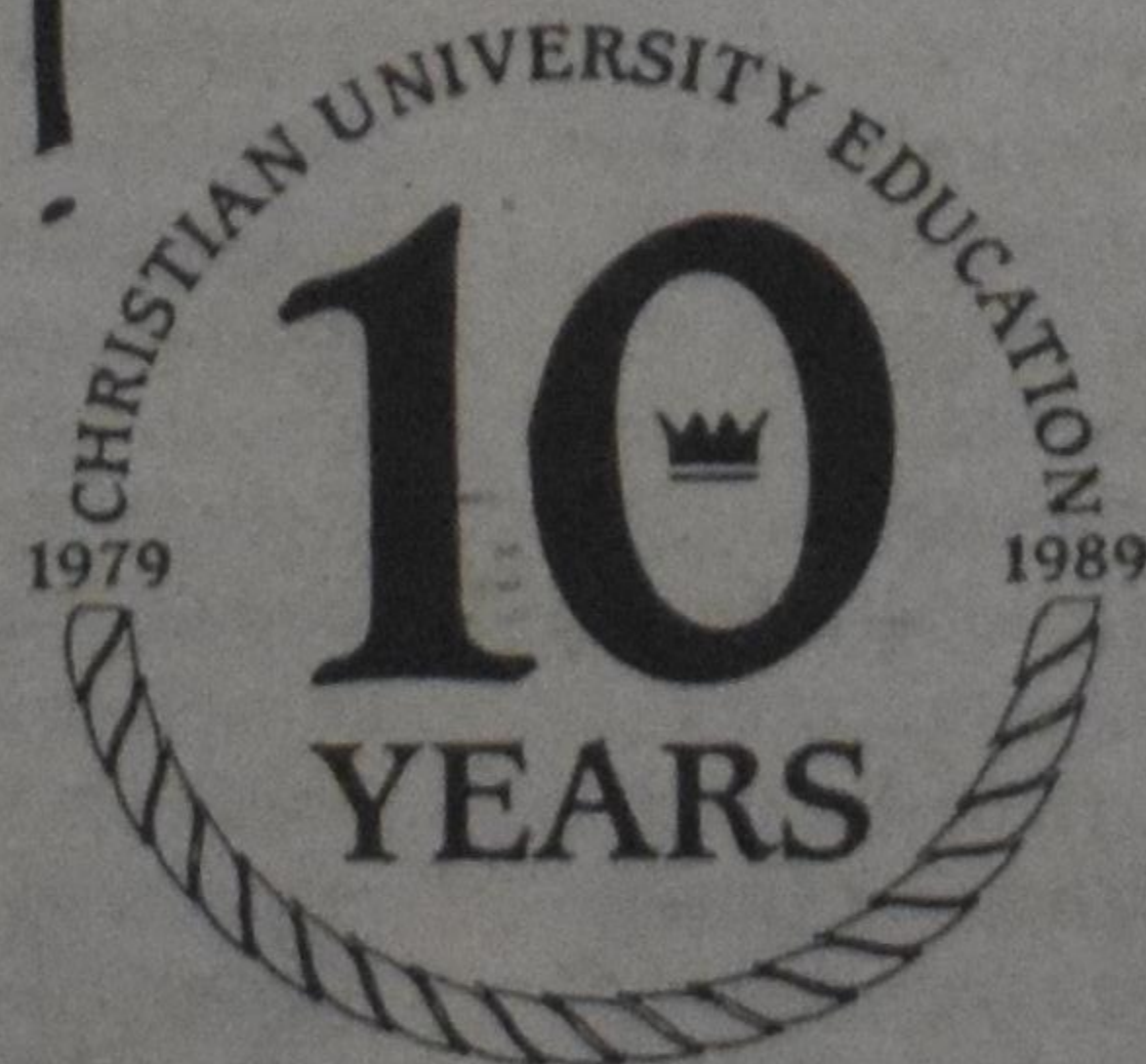


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Features

Louisa F. Bruinsma

Not many Christians would be quick to identify a fighting spirit as a gift of the Spirit.

It is true that Christ admonished Peter when that disciple recklessly went on an ear-cutting binge. But this same Christ also said that his followers have to be willing to take up their cross, and that he came not to bring peace but a sword.

The gift of a fighting spirit is one that Terri Spronk — mother, wife, child advocate — has been blessed with and with which she courageously tackles the powers that be when those powers fail to act justly.

Terri and Nick Spronk live in a modest home in northeast Edmonton. Their home is shared not only with five children (four of whom were adopted at various ages) but is also a mini-zoo: two cats, two cockatiels, a collie, a trained rabbit and a huge tortoise which inhabits a large cage (complete with pool) designed by Nick.

Terri has been involved for 10 years in a variety of organizations that address the needs of children in child welfare systems across North America. She serves as the chair for the Alberta Council on Adoptable Children and is a Canadian representative on the North American Council on Adoptable Children. She was actively involved in the question of repatriation of Native children, an issue that recently received wide attention from the media. Terri is at present challenging the lack of funding for special students enrolled in independent schools.

Nick and Terri's oldest son, Brian, came to them as a five-year-old after having spent his first years in multi-placement care in foster homes. A bout with spinal meningitis at two had left him hearing impaired.

Brian's two-year experience in a special public school left the Spronk's disillusioned with their son's progress, and especially with the school's failure to integrate him into the regular classroom. Their other children attended East Edmonton Christian School and the idea of having Brian attend a Christian school along with his brothers began to become more and more appealing.

Taking a risk

It was a difficult decision to make. The public school system provides sophisticated and expensive audiological equipment for its hearing-impaired students, subsidizes transportation costs and provides the services of specialized consultants. "To take the risk of putting him in an independent school where there was no extra government funding for special needs kids was really frightening," says Terri. "We really prayed about it and received definite signs that a transfer to the Christian School was the right thing to do. So we took the risk."

Brian has been at East Edmonton Christian School now for two years. "His performance there has by far exceeded our expectations of him," says Terri. "For five

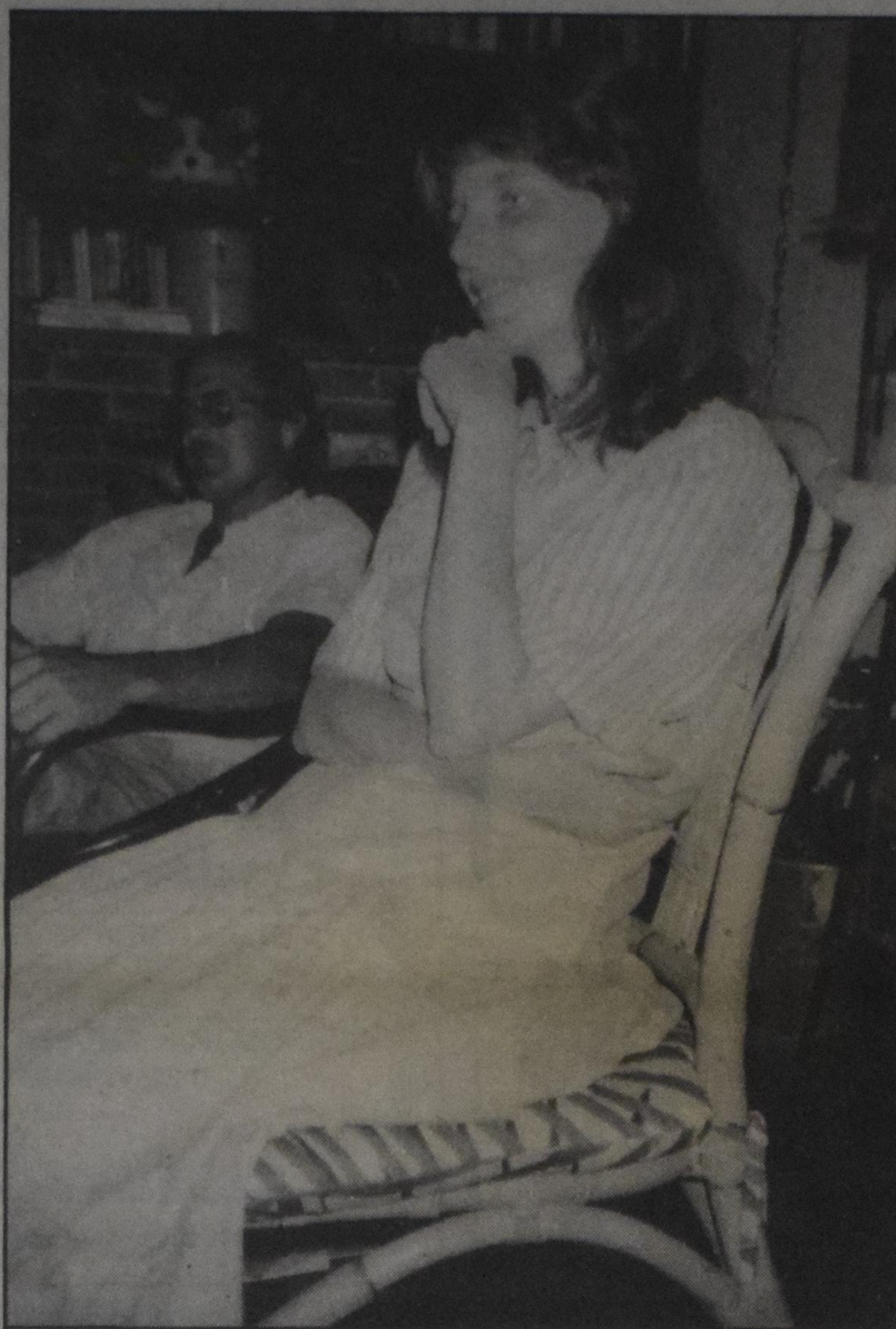


Photo: courtesy Louisa F. Bruinsma
Terri and Nick Spronk.

years I despaired of ever reaching him. I no longer feel that despair. Having Brian in East Christian School has definitely been significant in giving our family a sense of hope and stability."

He no longer feels left out of the community of which his parents and brothers are a part. He is invited to birthday parties and is learning to develop healthy friendships.

"It is hard to give a hearing-impaired child a sense of who God is," says Terri. "Although all children learn by the modelling of behaviour of those around them, hearing-impaired children do so even more. Being in a Christian School helped him to know who God is and helped him spiritually — and that helped him academically."

Further testing this spring indicated Brian had suffered another hearing loss, now almost in the profound range. Specialists have recommended the help of a half-time teaching aide. The Spronks' have decided to approach the Alberta Ministry of Education to request funding for this aide.

If Brian were enrolled in a public school, such an aide

would no doubt automatically be covered financially. But although the four schools operated by the Edmonton Society for Christian Education (one of which is East Edmonton Christian School) do receive per pupil grants from the provincial government, they do not receive any additional grants for special needs students.

The Ministry of Education allocates these per unit grants based on the total enrolment of registered students in all the Edmonton schools. So Christian schools, although they do not receive any of these grants for special students, are requested each year to submit their enrolment numbers to the Ministry of Education so that the Edmonton public school board can access these grants.

Gary Duthler helps from his position as the executive director of the Association of Independent Schools and Colleges in Alberta. "This policy," says Duthler, "reinforces the perception that the Department of Education still believes that the proper place for each child is the public school. The injustice of withholding education funding

from those who do not choose the public schools is amplified in the case of impaired children."

It is this injustice that rattles the Spronks. Having Brian enrolled at East Edmonton Christian already provides the public school system with a substantial saving. The FM monitor alone (which both Brian and his teacher wear daily) costs \$1,800. The public school system would provide audiological services, speech classes and would cover transportation costs. And, of course, there are the tuition costs, which the Spronks' now pay — over \$3,000. "We are at present saving the department a lot of money," said Terri.

Starting the fight

The first step to appeal this policy was to write Pat Campbell, associate superintendent of the Edmonton public schools. Campbell's response quoted policy stipulating that funding would be provided only if Brian could not be accommodated in the public school. Since there are programs available that, in her opinion, could accommodate Brian's needs, she turned down the Spronks' request.

The next step was to write the superintendent, Mike Strembisky. He also denied their request.

The step that Terri and Nick Spronks took next was to appeal to the board of trustees of the Edmonton public schools. They want funding to be in place when Brian starts Grade 6 in September. In response to their appeal, Terri, Nick and Brian were invited to a pre-meeting conference August 28 with several trustees and members of the public schools administration. The day after that conference, the board met and made a swift decision against funding for Brian. The conference committee had recommended that the board uphold the superintendent's refusal for funding, and the board passed that motion unanimously without discussion.

The next step — Terri and Nick won't quit — is an appeal to the minister of education. The minister can settle the dispute through an investigation or order a full review by committee. The Spronks have now written to

the minister appealing the decision of the Edmonton public school board.

Long road ahead

It is still a long road ahead. "But," says Terri, "we take it one step at a time. There are times when you want to give up. It's exhausting at times. But then God shows his face. Nothing is impossible with God. I've never seen the power of God as much as since I've become an advocate." She is encouraged and supported by the caring and loving attitude of the school staff.

For Brian, the whole world of bureaucracy and politics is puzzling. "Why can't I have an aide?" he asks simply. "I'm learning a lot in this school. And I'm making friends." His youthful sense of the injustice prompted him to add, "You

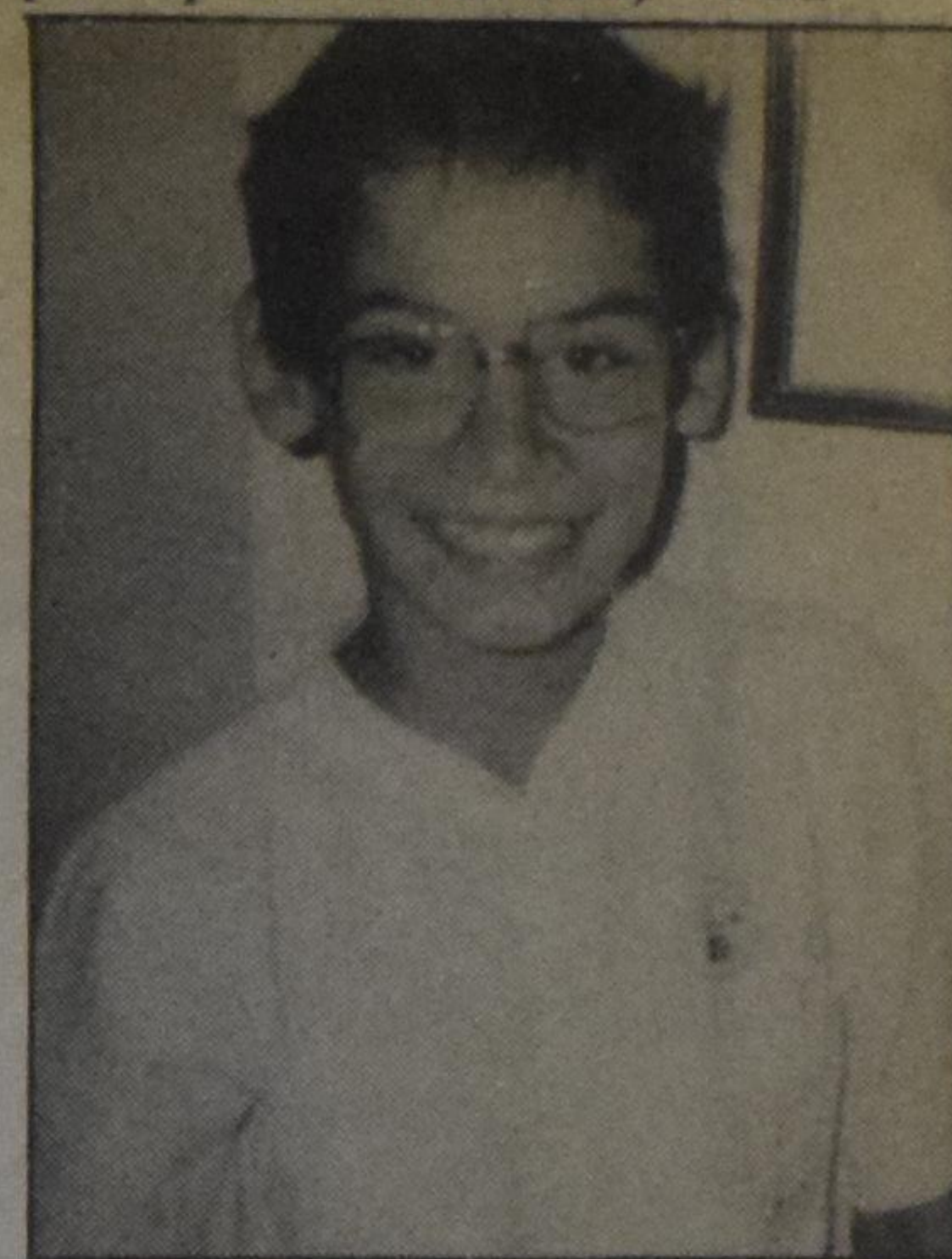


Photo: courtesy Louisa F. Bruinsma
Brian Spronk.

still have to learn the same stuff (as in the public school) like math and reading and other subjects." Then, to summarize his convictions he firmly announced, "If I have to go back to the public school, I'd rather quit school."

For Terri, the effort goes beyond getting funding for her son. "I find it a calling. This policy needed to be challenged. If this funding comes about, it could open the doors for others. When we advocate, we have to think beyond ourselves to others."

"For we wrestle not against flesh and blood, but against principalities, and powers," says the Apostle Paul. This type of wrestling has become a reality for the Spronks. And certainly a fighting spirit is an essential element of successful wrestling.

Louisa F. Bruinsma is director of development for the Edmonton Society for Christian Education. This article is reprinted with permission from Sonshine News, Edmonton.

Sanctions against South Africa: a third way

(Last in a three-part series)

Paul G. Schrotenboer

In this article Dr. Paul Schrotenboer concludes his in-depth analysis of the effectiveness and morality of sanctions against South Africa.

If the likelihood is small that sanctions against South Africa will move its government to change toward a multiracial society with a general franchise, and if the current way of applying sanctions does not meet the test of consistency and honesty, then we would ask: Is there a third way? We think that there is, and hope to demonstrate that in this final article.

Stephen Gelb, who engages in research at the University of Durban, observes in his essay in *Leadership* that the positions taken on sanctions are related to the opposing paradigms for changing South Africa. One paradigm is that of a non-racial democracy that will make a complete break with the past, and will overturn the current institutions which are based on the principle of ethnic or racial membership. This is the position of the Freedom Charter. Oddly, this paradigm is called progressive. It might more accurately be called revolutionary.

The other paradigm is the reformist position which qualifies citizenship by retaining special forms of racial-cum-ethnic representation. This is the model of the Nationalist Party and of the Ndaba Party of Buthelezi. It is the paradigm that the Conservative Party rejects in favour of the status quo.

Fear revolution, fear tokenism

As a model for change, my choice falls decidedly on the side of the reformists. I fear revolution; but I also fear tokenism in reform. What is needed is significant reforms and that very soon. This will explain why I come down on the side of discontinuing sanctions as they are now being practised. It will also indicate why I do not favour any complete hands-off policy.

There are signs that reforms will come. In the recent election of September 6, 70 per cent of those elected (both Nationalists and Democrats) indicated that they favour reform and renewal. The world will be watching and waiting to see whether the white government will move in the right direction and whether it will move soon. The world would also like to help. The question is, what can we do?

As we have demonstrated, the dual effect of sanctions on the South African economy has

been greater unemployment (for example, the number of jobs in the metal and allied industries has fallen from 500,000 in 1983 to 300,000 today) and in some areas, greater self-sufficiency. We have noted the Afrikaner mentality that is resistant to pressure from the outside. From all this it becomes clear that the effect of sanctions as currently practised in promoting the dismantling of apartheid is highly uncertain.

Actually it may never be known at the end of the day just what effects sanctions have had one way or another. For behind every historical event there is a multiplicity of causes. Who can say which contributed and which did not? Can any one say that there was one single cause? We should be wary of accepting the myth of monocausality. But we must continue to work for change.

Selected sanctions

The conclusion should not be drawn that because of the highly questionable morality of imposing sanctions as that is now being done, no sanctions should be applied. What it does mean is that both the present policy and across-the-board sanctions should be discontinued or dropped from consideration. A better way must and can be found. That is the way of selected sanctions both in disinvestment and in investment.

Of course, there is at present a selectivity in the sanctions that are applied. The scarce metals that the RSA has and which the U.S. needs for its defence program are not included in the current list of contraband materials. National security wins out over repugnance about apartheid. We do not have that kind of selection in mind.

People in countries outside South Africa should find a means that will express their disapproval of apartheid and actively support those who are its victims. This can be done unhypocritically and effectively. All we need is the moral courage to apply selected disinvestments and to make such direct investments in the South African economy which will promote the welfare of those who are now the people of the Third World, the disadvantaged. The question is, what is the standard of selection?

A plan is needed that will be



Photo: South African Panorama, April 1989
Two workers in South Africa sort asparagus.

of direct benefit to the unemployed and for which there would be a reasonable expectation that it will contribute in the long term to a new dispensation in which the rights of all races and individuals are encoded in law.

The Sullivan plan, which called for sanctions against companies doing business in the RSA — companies which did not meet certain standards of equality — was a step in the right direction. It is regrettable that it was discontinued, prematurely, I believe. It should have been strengthened rather than discarded.

One can understand the disappointment of those who work for change only to find that the net result is the imposition of the emergency measures said to be necessary because of the state of unrest. But all that the imposition of these measures proves is that sanctions as they have been applied have not changed the mind of Pretoria.

Shift the effect

What is needed is the reinstatement of selected sanctions on a broad scale. For instance, those foreign

companies which continue to do business under the conditions of petty apartheid should be boycotted. This would be disadvantageous precisely to those communities that are now predominately Conservative, the party that opposes all power sharing. And since the blacks have themselves boycotted the stores in the area, they would undoubtedly also favour such action by people overseas. The blacks will see that it is directed not against them but against apartheid.

Withdrawal from South Africa, as currently undertaken — such as that of Barclays, General Motors, etc., — we have sought to show, is undesirable. It has hurt the entire economy and especially those on the lowest rungs of the ladder. What is needed for a new and just dispensation is economic activity and lots of it. A selective disinvestment would not mean a decrease in investment overall, but a shifting from one to another place, from one to another company. Disinvestment should go hand in hand with investment. If that is done by

the right standard, it would send a clear message to Pretoria. It would remove the charge of hypocrisy, for it would be done from the clear motive of aiding the workers and opposing the racial policies.

Although the Sullivan Plan has been abandoned, from Europe has come a plan that is an improvement on it. Its strongest support comes from West Germany. It is a "carrot and stick" approach that avoids the stigma of the domination of the profit motive.

The German metalworkers and their South African associates have drawn up a document on "minimum standards." The document requires that German companies operating in South Africa treat their employees there in the same way they do in Germany. The document states that "a company which refuses to apply the same criteria to employees and unions in South Africa as it applies to those at home, exposes itself to the allegations of exploitation of the special investment conditions of the apartheid

Continued on page 12 ...

London artist looks for honest, not Christian art

Nandy Heule

LONDON, Ont. — Gerry Vaandering, a professional artist who opened his first show here last month, didn't expect it, but his Christian friends turned out to be art supporters. "I hadn't felt that kind of support [in the church], but it was all there," Vaandering says about the number of church members visiting his exhibition of oil paintings.

Vaandering displayed 10 paintings in his first show, which ran for nine days and attracted about 250 viewers.

James Thompson, a young London artist whom he met at the University of Western Ontario, also displayed several oil paintings and photo composites at the show.

Vaandering, 30, decided to become a full-time professional artist last summer after completing his seventh year of training. He taught art at Calgary Christian School for three years before starting at London District Christian High School four years ago to set up an art program.

"I thought I could do my art work while teaching, but I couldn't do both."

Vaandering, a member of First Christian Reformed Church in London, says he

feels a person can be a Christian and an artist, but there's no such thing as "Christian art."

"I'm a religious person and my art might reflect that," he says.

As an art teacher he said he used to tell his students to be honest with their art work.

"Who they were would appear on the canvas," he explains. A committed Christian's art will reflect and reinforce that artist's commitment, he adds.

No pat answers

"Don't give me your 'Christian art'; it's like giving pat answers in catechism classes," Vaandering used to tell his students.

In the last year, Vaandering says, he has worked on developing his own style, using bold brush strokes and aggressive primary colours in many of his works. He feels most comfortable being classified as an expressionist, but adds, "A lot of (art) terms floating around are so ambiguous."

Vaandering is also experimenting with blank space and cut-up images which are later reconstructed to form a number of separate but connected pieces of abstract art. This block style could be compared to a quilt which is

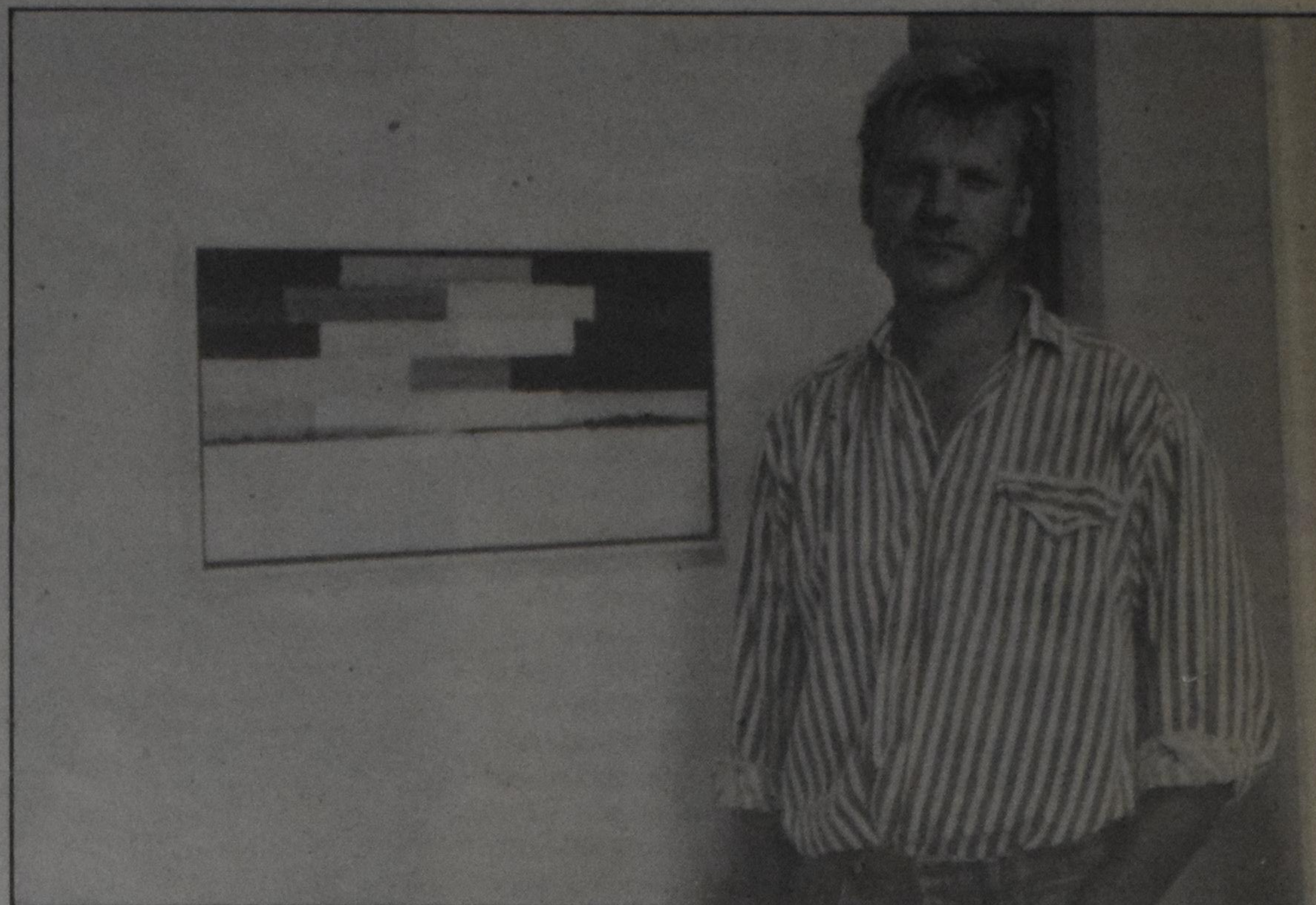


Photo: Nandy Heule

"Landscape," Gerry Vaandering; oil on canvas, 1989.

pieced together, Vaandering explains.

"Each piece is an individual and abstract piece which could be framed individually but is still part of a larger expression," he says.

"In the near future, Vaandering will continue to develop his own style and work

to prepare art shows. He also does some commercial work and photography "to keep the budget afloat."

If not working on his own art, Vaandering volunteers on an art curriculum development committee of the Ontario Alliance for Christian Schools. He's also a Big Brother and has

been involved with the London-based Actors Showcase Theatre.

Sanctions against South Africa: a third way

... continued from page 11.

state. The minimum standards have been adopted also by the Seimans Company and BMW.

According to these standards, German companies

must renounce the exploitation of advantages provided by the apartheid laws. For example, if a German company wants to operate in a South African homeland which offers

attractive incentives, its workers have the same rights as they would in Germany. The companies must also renounce the exploitation of advantages from the use of security and

emergency laws. Specifically, they must continue to pay the wages of employees who have been detained and sentenced under security laws. A number of companies, as of early 1989, were compensating employees who were detained.

an early non-revolutionary demise lie in increased economic activity, not less.

The two avenues that should be traversed appear to be those of assisting black businesses and providing additional education for the blacks. A strategic investment in promoting black progress in business and in training blacks for places in management should therefore be the priority of well-meaning supporters of a new South Africa with a universal franchise. For blacks to take their place in the future South Africa they will need to advance in management skills and in education generally. The door of opportunity to assist them in this is wide open.

On my most recent visit to South Africa a friend presented me with a list of over a hundred agencies which do precisely such things, offer opportunity to assist businesses and other enterprises that will advance the welfare of the non-whites. None of them are government supported.

Even if no direct line can be drawn from the promotion of these agencies to the success in dismantling apartheid, there will be the direct improvement to black industry and a higher educated black community.

Paul Schrottenboer has visited South Africa several times as executive secretary of the Reformed Ecumenical Council. He recently retired from that position.

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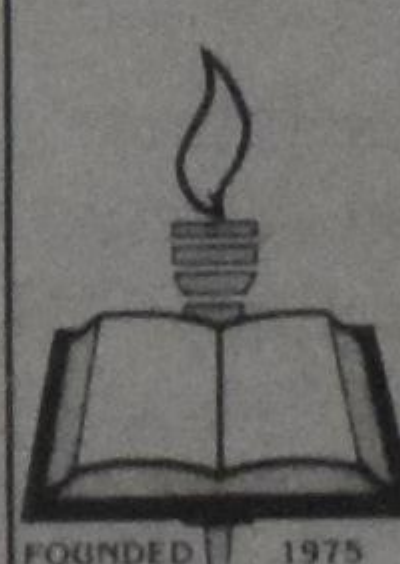
Industry and labour

What is unusual here is that both industry and labour have agreed to these standards. Both in this instance agree that apartheid must go and both see that its chances for

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Support group for homosexual believers adopted by Toronto church

C.C. staff

In the early '80s two people in Classis Toronto, concerned about accepting homosexually oriented people in the Christian Reformed Church, began a ministry. They felt called to explore problems and solutions in a biblically responsible way, to support homosexuals and their friends and families, and to educate any people interested in working for a more positive attitude towards homosexual believers.

The church press co-operated and gave publicity to these efforts. Interested people called. Soon, regular meetings were held at people's homes. For half a dozen years now almost 30 people in all have availed themselves of the fellowship, the support, and the possibility for discussion and development of insight. They called themselves AWARE.

Early in 1989, AWARE approached the consistory of the First Christian Reformed Church of Toronto. Members of that church were also members of AWARE's core organizing committee. They asked the consistory to accept AWARE's ministry as part of the congregation's work. The consistory welcomed AWARE. They also pointed out that as officers of a

Christian Reformed congregation they accepted the Christian Reformed Church's official position on homosexuality adopted in 1973. (See #2 below).

AWARE respects the consistory in this. The consistory, in turn, appreciates AWARE's own position that dialogue should be promoted among people of all three major persuasions about homosexuality. These persuasions are:

- 1. Homosexual orientation as well as homosexual acts are sinful and require repentance.
- 2. Homosexual orientation need not be a person's responsibility and thus is not

necessarily sinful. Homosexual acts are sinful and require repentance.

3. Homosexuals, in their orientation as well as sexual activity, can fully express their faith in Christ according to the Scriptures.

So long as all participants agree that homosexual as well as heterosexual believers are called to work out a sexual lifestyle that can justly be called biblical, AWARE believes that their sharing in this dialogue must be welcomed and fully respected.

During the 1989-90 season, the group plans to have monthly meetings on the second Saturday evenings of

October through April. Meeting place is First Christian Reformed Church of Toronto on Taunton road near Eglinton and Mount Pleasant.

The evening starts with potluck supper and fellowship at 7 p.m. Everyone who attends is asked to bring food. After that, fellowship continues with sharing, supporting, learning, and discussing. The first evening focuses on coming out. On other evenings other matters of interest will be dealt with such as gay lifestyle issues, biblical perspectives on lifestyles, gay and single, relationships and their dynamics, the Bible passages on homosexuality, faithfulness

in relationships, homophobia and heterophobia, and many others.

Anyone with a positive attitude to the challenge of appropriately accepting homosexual believers within the church as full and openly participating members is welcome to join.

For more information, watch the weekly bulletin of First Christian Reformed Church. Interested parties are also welcome to call pastor John Rottman, (416) 480-1921. Those who desire more anonymity as they explore this may call AWARE at (416) 690-2133 or write c/o MCC, 2029 Gerrard St. E., Toronto, ON M4E 2B3.

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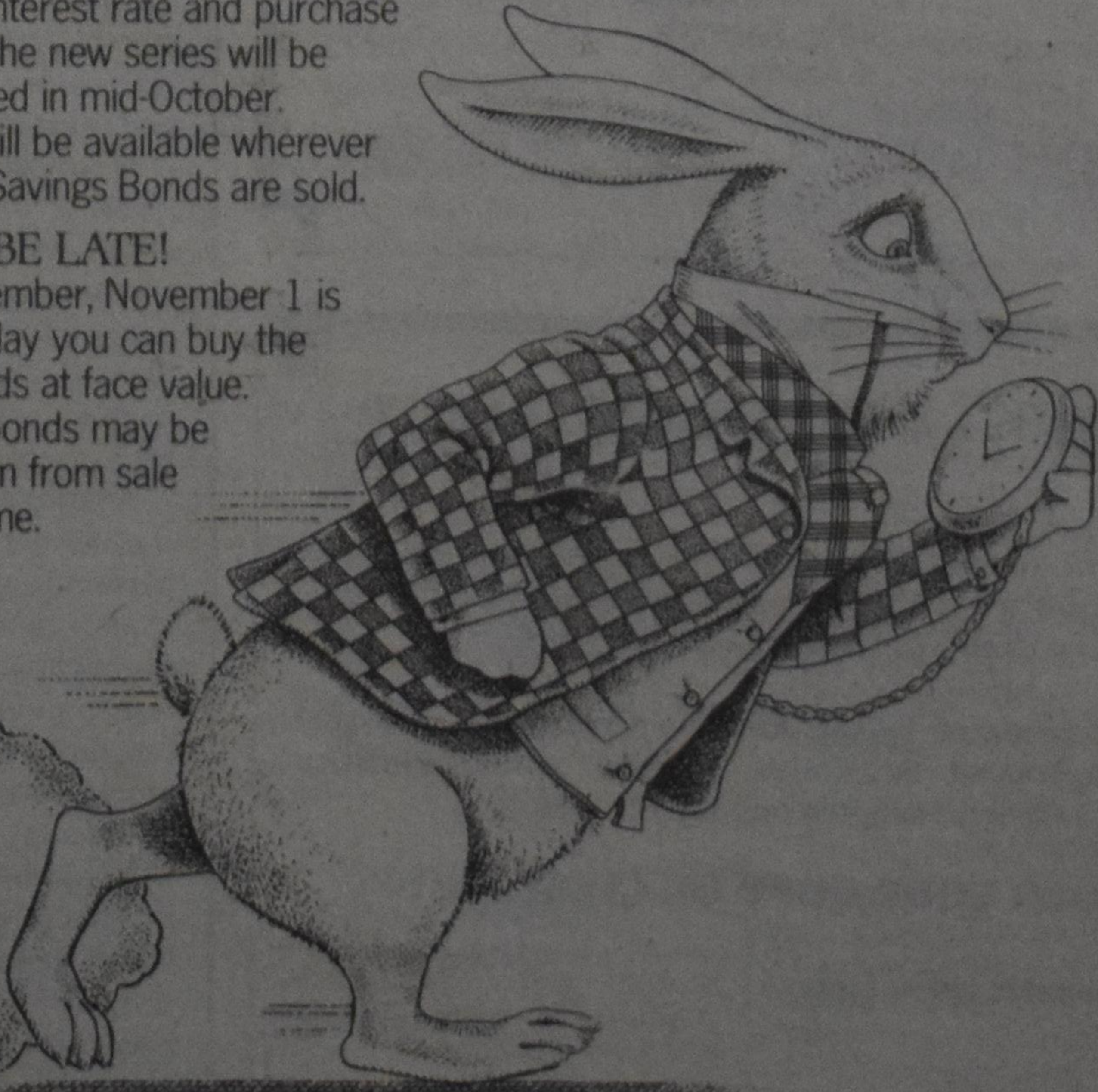
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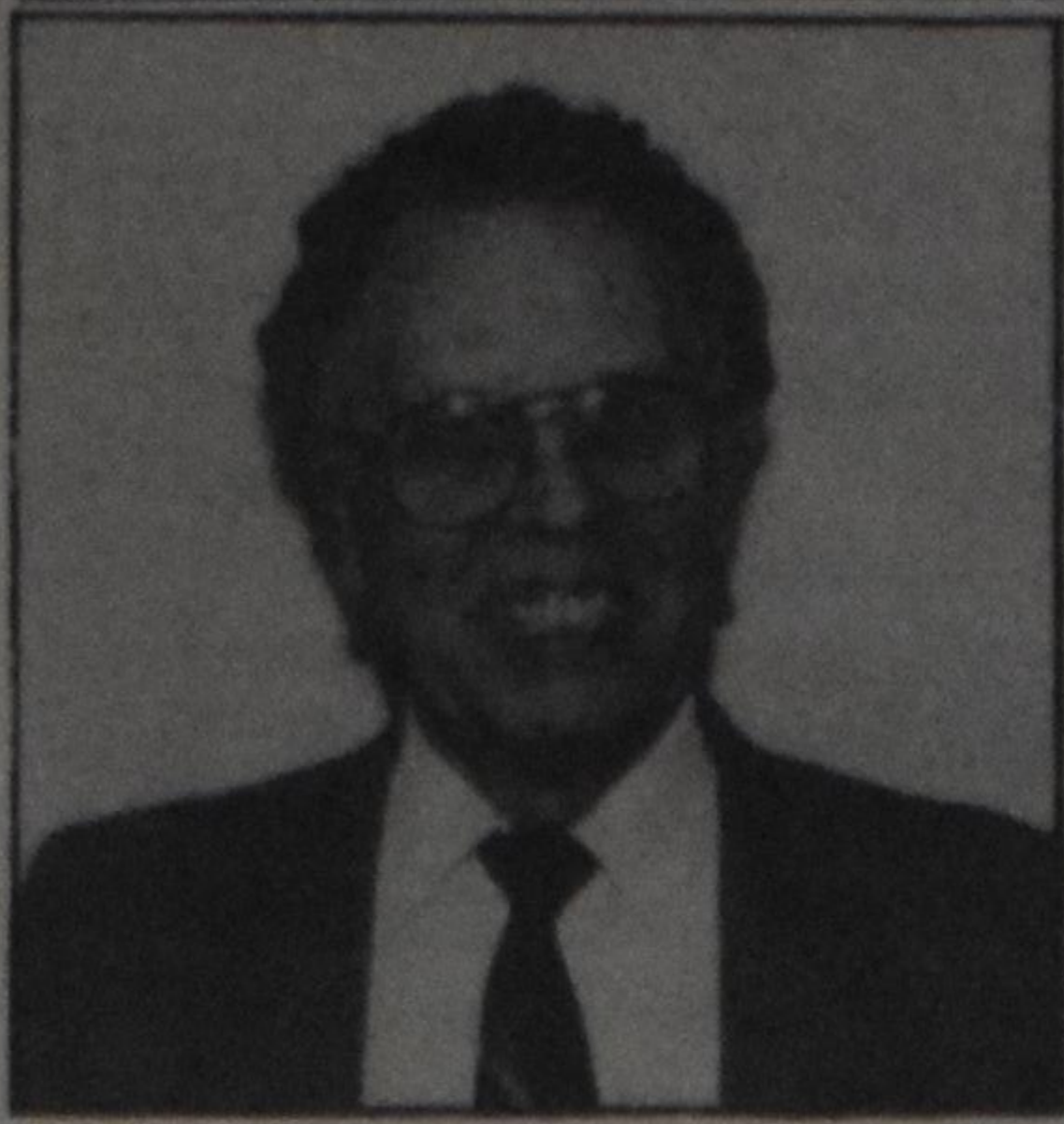


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In and around the workplace

Ed Vanderkloet

The idea that work is not a commodity and that workers are not mere cost factors has been around for a very long time. Its roots are found in the Christian belief of human responsibility (for the earth, its resources and fellow human beings). Papal encyclicals as well as Protestant writers in previous centuries and in this one have stressed the need for elevating workers from the callous system of wage slavery.

Countless European workers have become believers in the Marxist doctrine of class struggle: the working class

embodies all that is good and noble, whereas the ruling class (bosses and property owners) are considered to be the incarnation of evil.

Today, more than a century after the death of Marx, the catastrophic consequences of the Marxist religion are acknowledged by almost everybody, especially in those countries that have experimented with Marxism. The workers' paradise has turned out to be a hopeless failure at best and a frozen hell in Siberia at worst. Instead of being led out of the bourgeois

Serfdom and freedom

house of bondage, workers have become proletarian slaves of a cruel, faceless system. The Caligulas of the Kremlin have been even greater despots than their predecessors.

Recognizing the Soviet fiasco, the Yugoslav Communists broke away from Moscow's tutelage in 1948 and decided on a course of independent socialism. The Tito regime devised a system of self-management in which the workers appointed their own managers and supervisors. Socialist theorists in the Western world (e.g. Gerry Hunnius in Canada) hailed "workers' control" as the beginning of a new and glorious era, but in the early '70s, after a decade of disastrous economic performance, the Yugoslavs quietly buried the idea. The workers themselves were the

strongest opponents of "workers' control." I spoke to one of them after he had fled to Canada. He spat on the ground and called it a total farce.

Peculiar contradiction

There is a peculiar contradiction built into the socialist doctrine about the state and the economy. On the one hand socialists of every stripe insist on a very large measure of central planning and control by the state. (That's why socialist governments in Western Europe always resorted to nationalization of banks and key industries.)

On the other hand, they advocate workers' autonomy. Naturally, these two ideas clash. Either the state controls everything (the Soviet and Maoist route) or the local workers decide what's best (the

Yugoslav experiment). But one cannot have both. In any event, both were dismal failures.

Much the same can be said of Third World countries such as Tanzania, Zambia, and Peru, where charismatic leaders, imbued with the socialist vision, established centralized economies that literally brought the population to the brink of ruin.

This column is hardly the place for a detailed analysis, but the root cause of the socialist debacle lies in the absence of the awareness that the road to freedom (and from poverty and want) is a narrow way in which service and responsibility are indispensable. Any other road leads to serfdom.

Ed Vanderkloet is a researcher for the Christian Labour Association of Canada and lives in Rexdale, Ont.

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Peter and Marja are



Dear P and M:

Recently I encountered a former colleague who is now a pastor in the Netherlands. He enthusiastically told me that every four years he gets three months to take courses, read, travel, etc. After 10 years in the ministry I find myself envious of such a regularly scheduled break. Yet I fear that I would raise some eyebrows if I asked for a short sabbatical. After all, I don't have a degree to complete; I simply crave some time to take stock, to catch up on my reading and to get away from the pressures of ministry. What are your thoughts on this?

Dear Ready for a Break:

Since the two of us are directly involved in parish ministry, we elected to stay out of the discussion and simply listen to the other panelists as they dealt with your question. Here are some of their thoughts.

A sabbatical is a regular need for anyone in a leadership position that involves a lot of personal output and interaction with people. Colleges and universities, public schools (the 4 over 5 program*) and the Christian Labour Association of Canada** all come to mind as institutions or organizations which regularly offer lengthy breaks for their staff after a set number of years.

It concerns us that pastors often take calls to new churches in anticipation of the same benefits that a sabbatical could provide. In such instances, a change may not be as good as a break because of the stress involved in moving and meeting a new congregation. We suspect that sabbaticals would increase the possibility of happier long-term ministries.

Over the years many of your parishioners have come to expect and fully enjoy the 40-hour work week, weekends off and vacations. We find ourselves in favour of a denominational policy that would allow you to expect and fully enjoy a three-month sabbatical for your own

rejuvenation every four to seven years.

Somehow the church membership will have to be educated about the benefits of short- and/or long-term sabbaticals. It is wonderful that your colleague in Holland has a denominational policy in place for him. Such a policy would let us get away from the idea that a sabbatical is an emergency remedy for problem situations.

Rather than having it come from you, it is best if others speak on your behalf. Discuss this matter with one or two elders who can then introduce the idea to your church council. If your request finds favour with the council, they can educate the congregation about the benefits of sabbaticals. They can also bring this issue to a broader denominational level for discussion so that a universally applied policy might be considered.

If any eyebrows were raised in the panel over your question it was because we realized that we should be doing much more to provide our pastors with substantial "times of refreshing" to prevent burn out. Even the land needs to lay fallow from time to time in order to maintain or regain its productivity.



P.S. We'd like to hear from our readers who have some experience with short or long sabbaticals. Whatever your occupation, let us know what impact it made on you, your family, and your ability to serve the Lord in your work. We'll publish some of your contributions.

*The 4 over 5 concept is an optional program that stretches a teacher's salary of four years over five years with the understanding that the fifth year may be used as the teacher pleases.

**CLAC field staff are entitled to a three-month break from their intense work every seven years.

Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of: Sam Da Silva, Ineke Brouwer-Parlevliet, Tom Zeyl, Willy Suk-Kleer, Bert Witvoet.

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Births \$25.00 Marriages & Engagements . \$30.00 Anniversaries \$35.00 2-column anniversaries \$60.00 Obituaries \$35.00 Notes of thanks \$25.00 Birthdays \$25.00 All other one-column classified advertisements: \$10.00 per column inch. NOTE: Minimum fee is \$15.00. Letter under file number, \$25.00 extra. Photos: \$15.00 additional charge. (Free when published with anniversary announcement celebrating 50 years or more.) Calvinist Contact will not be responsible for any errors due to handwritten or phoned-in advertisements.	WOLTING: It is with great joy and thankfulness that we announce the birth of our son COREY ROBERT born Sept. 18, 1989, weighing 9 lbs. 3½ oz. A much welcomed brother for Gregory, Alicia and Jessica. Sixth grandchild for Mike and Gaye VanderWoude and 10th grandchild for Gus and Irene Wolting, all of Chatham, Ont. Home address: Ray and Jenny Wolting, 59 Hillcrest Ave., Chatham, ON N7M 4E7.	BERGSMA-GOMES: Mr. and Mrs. Linze Bergsma of Hagersville, Ont., are pleased to announce the forthcoming marriage of their daughter MICHELLE ANITA to MICHAEL ANDRADE son of Mr. and Mrs. Jose Gomes of Oakville, Ont. The wedding took place on Saturday, Oct. 7, 1989, at 3 p.m. in St. Michael's Anglican Church, Hamilton, Ont. Future address: 308 Upper Kenilworth, Apt. 5, Hamilton, ON L8T 4G2.	 <i>Congratulations to Koop and Jantje Drost on their 60th wedding anniversary.</i>	
OBITUARIES Obituaries should be composed as they are to appear in <i>Calvinist Contact</i> . A sheet with information sent by funeral homes is not acceptable since it leads to errors and confusion. The \$35.00 rate for obituaries covers any length up to six column inches. Calvinist Contact reserves the right to charge for additional column inches at the rate of \$10.00 per column inch.	Birthday  <i>Congratulations to Mrs. Aaltje Smit on her 90th birthday.</i>	BROUWER-BANNINGA: With joy and thanksgiving to the Lord, we, Jim and Teny Brouwer of Chatham, Ont., and Ed and Annette Banninga of Sarnia, Ont., are pleased to announce the forthcoming marriage of our children JOYCE HENRIETTA and CARL JAMES The ceremony will take place, D.V., on Friday, Oct. 13, 1989, at 3:30 p.m. in Grace Chr. Ref. Church, Chatham, Ont. Rev. Jim Tuininga officiating. Future address: 53A Elmwood Ave., London, ON N6C 1J1.	1929 October 26 1989 With thankfulness to God, we wish to announce the 60th wedding anniversary of our parents KOOP and JANTJE DROST (nee Bergman) It is our prayer that the Lord will continue to bless them. Stien de Weerd — Clinton, Ont. Clarence & Jenny Haalstra — Port Hope, Ont. Henry & Pia Drost — Clinton, Ont. Bert & Roely Donkersgoed — Gowanston, Ont. Ron & Stef Schelhaas — London, Ont. Ted & Jane Bruinsma — Brampton, Ont. Cecil & Diane Bruinsma — Goderich, Ont. Marinus & Henny van Laren — Rexdale, Ont. Bill & Coby Slotegraaf — Peterborough, Ont. 38 grandchildren and 33 great-grandchildren. Home address: Holland Christian Homes, Covenant #906, 7900 McLaughlin, Brampton, ON L6V 3N2.	1964 October 3 1989 Brockville, Ontario Wedding text: Psalm 8:1 "Oh Lord, our Lord, how majestic is your name in all the earth!" With joy and thanks to our Lord, we would like to announce the 25th wedding anniversary of JOHN and GRIETJE FEENSTRA (nee Bangma) May God continue to bless you richly in the years to come. We love you Mom and Dad! Barbara (Darrell) — Grand Rapids, Mich. Carolyn — Pickering, Ont. Michael — Kingston, Ont. Jennifer — Kingston, Ont. Home address: 762 Downing St., Kingston, ON K7M 5R2. Home church: Westside Fellowship Chr. Ref. Church, Kingston, Ont.
NEWLYWEDS Non-subscribing newlyweds whose wedding announcement with their future address appears in Calvinist Contact will receive a letter offering a first-year subscription for only \$15.00! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose \$15.00 and the couple's future address.	SMIT: Congratulations Mom, Grandma and Great-Grandma. Mrs. AALTJESMIT will celebrate her 90th birthday on Oct. 20, 1989, the Lord willing. Her six children, 18 grandchildren and 33 great-grandchildren give thanks and praise to our heavenly Father for her love and support. Home address: 7112-93 Ave., Edmonton, AB T6B 0W6.	DOPPENBERG-VAN GEEST: With joy and thanksgiving to the Lord, Bill and Leny Doppenberg gratefully announce the forthcoming marriage of their daughter JUDITH THERESA to PETER son of Isaac and Bonnie Van Geest. This celebration of love will take place, D.V., on Saturday, Oct. 14, 1989, at 3 p.m. in Mountainview Chr. Ref. Church, Grimsby, Ont. Pastor Adrian Van Geest officiating. Future address: 112 Livingston St., Apt. 4, Grimsby, ON L3M 1L6.		Nijverdal October 20 St. Thomas Overijssel 1949-1989 Ontario We are happy to announce the 40th wedding anniversary of our parents JOHN and ALICE HEYERMAN (nee Mondeel) on Friday, Oct. 20, 1989, D.V. Their wedding text was Ps. 4:6b: "Let the light of your face shine upon us, O Lord." May the Lord continue to bless you in the years to come. Love from your children and grandchildren: Brian & Diane Hollingsworth — St. Thomas Chris, Jeff, Jamie, Jenny Rick & Janell Heyerman — Aylmer Scott, Stacey, Kurstin Terry & Eileen Koning — St. Thomas Kevin, Ryan, Terry There will be an open house held on Saturday, Oct. 21, 1989, from 10-12 a.m. and 2-5 p.m. at their home residence. Best wishes only please. Home address: 243 Woodworth Cres., St. Thomas, ON N5P 3K9.
Thanks RUIJF: Mr. and Mrs. G. Ruijf would like to thank everyone who remembered them on their 60th wedding anniversary, with flowers, cards, and best wishes. Above all, thanks to God for such a beautiful day and family reunion. G. Ruijf, 75 Garden St., Brockville, Ont.	Marriages ARENDS-HEYNS: With joy and thanksgiving to the Lord, Mr. and Mrs. Ralph and Mary Arends of Listowel, Ont., are pleased to announce the forthcoming marriage of their daughter HELEN JANE to FREDERICK WILLIAM son of Mr. and Mrs. William Heyns of Owen Sound, Ont. The wedding will take place on Saturday, Oct. 14, 1989, in Knox Presbyterian Church, Listowel, Ont. Future address: R.R.#5, Owen Sound, ON N4K 5N7.	NUMAN-VANDERVELDEN: With joy and thanksgiving to the Lord, Rev. and Mrs. Henry Numan announce the celebration of marriage of their daughter MICHELE to PETER son of Mr. and Mrs. Peter Vandervelden Sr. We share their joy as they exchange their vows on Saturday, Oct. 21, 1989, at 1 p.m. in Trinity Chr. Ref. Church, Abbotsford, B.C. Rev. Henry Numan officiating. Future address: 217-32435 Dahlstrom Ave., Clearbrook, BC V2T 4V3.	Jarvis October 9 Jarvis 1959 1989 "May your unfailing love rest upon us, O Lord, even as we put our hope in you." (Ps. 33:22) With thankfulness to God we wish to announce the 30th wedding anniversary of our parents LOUIS and MARTHA BILL (nee Hogeterp) Our prayer is that God may continue to bless you with many more happy healthy years together and with us. Lots of love from your children and grandchildren: Pamela & Harry Stam — Jarvis, Ont. Ashley, Matthew Jennifer & Bram Drost — Timmins, Ont. Alanna Renee & Randy Nieuwsma — Caledonia, Mich. Barb & Ron Douwes — Simcoe, Ont. Daniel Chris & Kelly (girlfriend) Home address: R.R.#1, Jarvis, ON NOA 1J0.	
Births RENKEMA: "Praise God from whom all blessings flow." LEANNE JULIE was born on Aug. 10, 1989. A darling sister for Karen, Angela, Nathan and Calvin. Proud parents are Albert and Christine. Grandparents are Mr. and Mrs. John Donker and Mr. and Mrs. E.W. Renkema, all of Woodstock, Ont. Home address: R.R.#2, Embro, ON N0J 1J0.	DAY-VAN HERWERDEN: "In everything there is a season, and a time to every purpose under heaven. A time to weep and a time to laugh; a time to mourn and a time to dance." (Eccl. 3:1 and 4) We thank the Lord who brought us together. NELL RADDER DAY and KOOS (Jack) VAN HERWERDEN joyfully announce the beginning of their lives together as they exchange marriage vows on Saturday, Oct. 28, 1989, at 11 a.m. in Zion Chr. Ref. Church, 409 Adelaide Ave. E., Oshawa, Ont. Rev. H. Wildeboer officiating. Future address: 747 King St. E., Oshawa, ON L1H 1H1.	ZANTINGH-BANDSTRA: With thanks to the Lord, John and Alida Zantingh of Bowmanville, Ont., are pleased to announce the forthcoming marriage of their daughter LISA to ED son of Bob and Pat Bandstra of Orono, Ont. The ceremony will take place, the Lord willing, on Saturday, Oct. 14, 1989, at 2:30 p.m. in Maranatha Chr. Ref. Church, Bowmanville, Ont. "Trust in the Lord always and lean not on your own understanding" (Prov. 3:5).		1959 October 12 1989 With thankfulness to the Lord we wish to announce the 30th wedding anniversary of our parents ANDY and ANN LUTH (nee Hofstra) Thanks Mom and Dad for all you have done for us over the years. May God continue to bless you together. With love from your children and grandchildren: Terry — Hamilton, Ont. John & Audrey — Grand Rapids, Mich. Erin, Andrew Wilma — Hamilton, Ont. Larry & Tracey — Sarnia, Ont. Andrew — Ancaster, Ont. Home address: R.R.#1, Burgessville, ON N0J 1C0.
VISSE: "Thanks be to God for his indescribable gift!" (2 Cor. 9:15) With praise and thankfulness to God for his precious gift, Brian and Theresa (nee Rhebergen) joyfully announce the birth of their first child, a daughter BRIDGET ADAIR born Saturday, Sept. 9, 1989, weighing 6 lbs. 1 oz. Bridget is the fourth grandchild for Mr. and Mrs. Taeke R. Visser of Newmarket, Ont., six grandchild for Mr. and Mrs. Gerald J. Rhebergen of Tottenham, Ont., and 62nd great-grandchild for Mrs. Tjitske Ellens of Sarnia, Ont. Home address: R.R.#2, Tottenham, ON L0G 1W0.			Help Wanted CARING FOR KIDS Mutual Support Systems, a residential program for children, is looking for families in the Niagara Peninsula that would provide foster care for a child in their own home. Please reply to: Mutual Support Systems R.R.#1, Perry Rd., Wellandport, ON L0R 2J0 (416) 899-2311	

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Anniversaries	Anniversaries	Anniversaries	Obituaries	Obituaries
<div></div> <p><i>Congratulations to Maarten and Francina van Dop on their 50th wedding anniversary.</i></p> <p>'s-Gravenzande Richmond the Neth. B.C. 1939 October 26 1989 With joy and thanksgiving to God, we hope to celebrate, D.V., with our parents and grandparents</p> <p>MAARTEN WILLEM and FRANCINA MARIA VAN DOP (nee Nieuwenhuizen)</p> <p>their 50th wedding anniversary on Thursday, Oct. 26, 1989. We pray that our Lord and Saviour will keep you in his care in years to come. With love from your children and grandchildren: Gerda & Klaas Bosma John, Ken, Murray Kees & Corrie van Dop Michele, Monique, Kimberly, Nolan Adrian & Margret van Dop Brian, Renee, Michael Martin & Carol van Dop Julia, Mark, Lisa, Richard Jane & John Bouma Marjorie and Dave Porter, Beverly Francina & Rein Hoekstra Ron, Laura, Lynn, Christine John & Theresa van Dop Steven, Lori-Ann, Adam Home address: 10160 Railway Ave., Richmond, BC V7E 2B8.</p> <p>1964 September 25 1989 With praise and thanks to God, we celebrate with our parents</p> <p>ADRIAN and ANN KLOET (nee DeWeerd)</p> <p>their 25th wedding anniversary. Thanks Mom and Dad, for all your love and support. With love: Doug John Andrea Gary Home address: 111 Alderson Dr., Hamilton, ON L9B 1G4.</p>	<p>1939 November 11 1989 With thankfulness to God for all his years of blessings, we wish to announce the 50th wedding anniversary of our parents</p> <p>KLAAS and GRIET PLOEGMAN (nee Klip)</p> <p>Martin & Bea — Vernon, B.C. and family John & Irene — Emo, Ont. and family Grace — Edmonton, Alta. and family Gerl & Sid — Kelowna, B.C. Pete & Ricki — Winnipeg, Man. and family</p> <p>There will be an open house held on Saturday, Nov. 11, 1989, at 331 Headmaster Row, Winnipeg, Man., from 1:00-4:30 p.m. Home address: 718-220 Oakland Ave., Winnipeg, MB R2G 3G7.</p> <p>1959 October 10 1989 "Yet I am always with you, you hold me by my right hand. You guide me with your counsel, and afterward you will take me into glory." (Ps. 73:23,24) With praise to God for his goodness, we are pleased to announce the 30th wedding anniversary of our parents</p> <p>HENRY and CYNTHIA SMIT (nee Booy)</p> <p>Congratulations! May God continue to bless you in the years to come. With love from us all: Tom & Margriet Smit — Sarnia Sean, Nathan Patricia & Ed Wolting — Chatham Cindy Kathy & Bill Vanderlinde — Wyoming Jonathon Brian & Jennifer (girlfriend) Jeff Dan Home address: 663 Albert St., Strathroy, ON N7G 3K5.</p>	<p>On Saturday, Nov. 4, 1939, George Tigchelaar and Betty Reitsma were married in a civil ceremony, after which they reluctantly parted and went to their respective parents' homes. On Sunday, Nov. 5, 1939, GEORGE and BETTY TIGCHELAAR were married again during the church service where they received God's blessing and the well wishes of their friends and family. They could now begin a life together. Fifty years later to the day we invite family and friends to celebrate their golden anniversary at an open house to be held, D.V., Nov. 4, 1989, at Trinity Chr. School on Walker's Line, Burlington, Ont., between 3:30 and 5:30 p.m. This invitation has been extended to you by their children who love them more than words can tell: Helen & Harvey Johnston — Colorado Edward & Karen Tigchelaar — Carlisle Diane & Joseph Vroom — Orangeville Martin & Ada Tigchelaar — Carlisle Best wishes only.</p> <p>We praise the Lord for our parents' 35th wedding anniversary on Oct. 24, 1989.</p> <p>NEAL and GRACE VANGALEN</p> <p>With love from your children: Con & Arlene VanGalen Eize & Anita Hoffstee and granddaughter: Jackie VanGalen</p> <p>Open house: London parental Christian School from 2-5 p.m. on Saturday, Oct. 28, 1989. Everyone welcome!</p> <p>1954 October 22 1989 With joy and thankfulness to the Lord, who has kept them in his care, we hope to celebrate the 35th wedding anniversary of our dear parents and grandparents</p> <p>GUS and IRENE WOLTING (nee Vandersluis)</p> <p>We thank God for keeping you together all these years and our prayer is that the Lord will give you many more happy years together. Congratulations and much love from your children and grandchildren: Ann & Dennis Rolph — London, Ont. Shannon, Stephanie Ray & Jenny Wolting — Chatham, Ont. Gregory, Alicia, Jessica, Corey Gerry & Linda Wolting — Chatham, Ont. Kristy, Kevin, Valerie, Justin Henry Wolting — at home Home address: R.R.#3, Chatham, ON N7M 5J3.</p>	<p>"Rejoice in the Lord always. I will say it again: Rejoice! Let your gentleness be evident to all. The Lord is near. Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, present your requests to God. And the peace of God, which transcends all understanding, will guard your hearts and minds in Christ Jesus." (Phil. 4:4-7) On Tuesday morning, Sept. 19, 1989, the Lord called home to himself our dearly loved husband, father, son and brother</p> <p>THOMAS PETER DRENTH at the age of 41. We rejoice that the Lord gave him the peace that passeth all understanding, and that his faith could be a testimony to us all. Much loved by: His wife, Joanne (nee Faber) and his children Greg, Kevin, Randy and Sheila, all at home. Parents: Jerry and Mary Drenth — Canfield Brothers and Sister: Albert & Willy — Canfield Peter & Annemarie — Temagami Henry and Ruth — North Bay Linda & John Rynberk — Welland Bert & Atherton — Burlington Theodore & Sandra — Dunnville Funeral services were held at Riverside Chr. Ref. Church in Wellandport on Thursday, Sept. 21, 1989. Rev. H. Eshuis officiated. Correspondence address: R.R.#2, Canfield, ON N0A 1C0.</p> <p>The staff of the Wellandport Christian School remember our dear sister and colleague in the Lord, Joanne Drenth, as well as her children, Greg, Kevin, Randy and Sheila, in the passing away of a dear husband and father.</p> <p>TOM DRENTH</p> <p>We share their grief with them, and yet rejoice that he and his family are in the care of our heavenly Father. We will always remember the testimony of Tom to the love of Christ both in his life and in his passing to be with the Lord. His testimony for the duration of his life was, "Rejoice in the Lord and again I say, rejoice."</p> <p>Lutjegast (Gr.) Brampton (Ont.) 1910 1989 "He died for us so that, whether we are awake or asleep, we may live together with him." (1 Thes. 5:10) On Sept. 29, 1989, our Lord suddenly called home our beloved husband, father, grandfather and great-grandfather</p> <p>PIETER F. HAMSTRA</p> <p>We grieve his loss but we are assured of his presence with our loving and faithful God. Beloved husband of: Jantje (nee Van Anken) — Brampton and predeceased by Jantje (nee Renkema) Beloved father of: Jennie & Charles DeVries — Thamesville, Ont. Aafke & George Ypma — Brownsville, Ont. Wick & Wilma Hamstra — Strathroy, Ont. Tina & John Sandink — Strathroy, Ont. Jake & Jean Hamstra — Strathroy, Ont. Han & Minie Meinsma — Bussum, the Neth. Riek & Martin Hartog — Orillia, Ont. Harkolien Meinsma & Jan de Winger — Amsterdam, the Neth. Beloved opa of 27 grandchildren and 12 great-grandchildren. Correspondence address: Apt. 514 Hope Tower, 7900 McLaughlin Rd. S., Brampton, ON L6V 3N2.</p>	<p>On Sept. 19, 1989, the Lord took unto himself our son-in-law, brother-in- law and uncle</p> <p>TOM DRENTH</p> <p>For Joanne and their children we wish that "the peace of God, which passes all understanding, will keep your hearts and your minds in Christ Jesus" (Phil. 4:7). Fenna & Jack Vermeulen Ed & Mary Faber Albert & Christine Faber John & Henriette Faber Grace & Henry Van Druten Jean & Jake Hamstra Dorothy & Ed Zondervan and 21 nieces and nephews.</p> <p>The consistory and the congregation of Riverside Chr. Ref. Church, Wellandport, Ont., extend their Christian love and sympathy to Joanne, the children and the family of fellow office-bearer</p> <p>TOM DRENTH</p> <p>whom the Lord took into his eternal rest on Tuesday, Sept. 19, 1989 May the love of God and his promises, comfort and sustain you in this time of sorrow. "He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away." (Rev. 21:4).</p> <p>Romans 8:31-39 On Sept. 16, 1989, the Lord took unto himself our dear Mam, Oma and great-Oma</p> <p>RIKSTE (Rita) ROFFEL (nee Blaak)</p> <p>at the age of 86. She was predeceased by her husband Willem in 1955 and a son Wiebe in 1943. She will be lovingly remembered by her children: Meta & Roel Buitenhuis — Kakabeka Falls, Ont. Hilly & Klaas Ten Have — Thunder Bay, Ont. Frank & Mary Ellen Roffel — LadySmith, B.C. Margaret & Rien Grootenboer — Zoetermeer, the Neth. Grandchildren and great-grand- children as well as two brothers and two sisters in the Netherlands. Funeral services were held on Tuesday, Sept. 19, 1989, at First Chr. Ref. Church, Thunder Bay, Ont. Rev. W.D. Dirksen officiated. Correspondence address: R. Buitenhuis, R.R.#1, Kakabeka Falls, ON P0T 1W0.</p> <p>July 6, 1912 Sept. 20, 1989 Hoogeveen Peterborough "He who dwells in the shelter of the Most High will rest in the shadow of the Almighty. I will say of the Lord, He is my refuge and fortress; my God, in whom I trust." (Ps. 91:1- 2) On Sept. 20, 1989, the Lord called home his faithful child</p> <p>JANTJE (Jannie) STOTER (nee Moman)</p> <p>Grieving her loss, but rejoicing in the knowledge that she is with our Saviour in glory are: Geert Stoter, her husband of 51 years, and her children: Joan & Ben Aardema — Peterborough, Ont. Greta & Lambertus Klompmaaker — Bowmanville, Ont. Arend & Jackie Stoter — Peterborough, Ont. Bernie & Cora Stoter — Peterborough, Ont. Frank & Cathy Stoter — Belleville, Ont. Jantina Wuis — Peterborough, Ont. Gary & Margaret Stoter — Bowmanville, Ont. and 21 grandchildren The funeral service was held Saturday, Sept. 23, 1989, at Cephass Chr. Ref. Church, Peterborough, Ont. Correspondence address: R.R. #8, Peterborough, ON K9J 6X9.</p>
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<p>Goedkoop auto huren tijdens uw vakantie in Holland, v.a. Fl. 148,00 per week incl. 700 km. Autobedrijf:</p> <p>H. Dunnewind Haven Oost 18 Ommen, OV Tel. 05291-1960</p>	<p>Real Estate</p> <p>Moving to or from Thunder Bay? Call Don Ten Have (807) 577-4810 Representing Midwest Realty Limited (807) 623-7404</p>			

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Obituaries	Real Estate	Real Estate	Help Wanted	Help Wanted
<p>On June 28, 1989, at the Guelph General Hospital, the Lord called home</p> <p>ALLEN VANDERLEEST</p> <p>in his 55th year.</p> <p>The husband of Winnifred Vander Leest (nee Ypma).</p> <p>Son of Hendrik and the late Hendrikje Vander Leest.</p> <p>Father of seven children and grandfather of nine.</p> <p>Survived by five brothers and three sisters.</p> <p>Funeral services were held on Friday, June 30, 1989, at the Chr. Ref. Church, Acton, Ont. Pastor Dirk Miedema officiated.</p> <p>Correspondence address: 17 Mackenzie Dr., Georgetown, ON L7G 4C1.</p> <p>"When I awake I am still with Thee." (Ps. 139:18)</p> <p>On Sunday, Sept. 24, 1989, our Lord took home</p> <p>HANK VANDERVECHT</p> <p>in his 46th year, after a long struggle with cancer.</p> <p>A child of God, strong in faith, gentle in character, distinct in leadership.</p> <p>Beloved husband of Betty (nee Winger)</p> <p>Cherished father of:</p> <p>Margherita</p> <p>Derek</p> <p>Kathryn</p> <p>Brian</p> <p>Dear son of Jantina Zietsma-Vandervecht and Fred Zietsma.</p> <p>Dear brother of:</p> <p>Homer & Teena Vandervecht</p> <p>Chris & Gerry Numan</p> <p>Ginie & Wayne Higgins</p> <p>Jane & Jim Johnston</p> <p>Dick & Betty Vandervecht</p> <p>Lovingly remembered by his nieces and nephews.</p> <p>"Weeping may endure for a night, but joy cometh in the morning."</p> <p>Funeral services were held at Newmarket Chr. Ref. Church on Sept. 27, 1989.</p> <p>Correspondence address: 168 Nelson St., Bradford, ON L3Z 1E5.</p> <p>"... weeping may endure for a night, but joy cometh in the morning." (Ps. 30:5b)</p> <p>On Sept. 24, 1989, God graciously relieved his servant, our school principal</p> <p>HENDRIK (Hank) VANDERVECHT</p> <p>from a lengthy and painful struggle with cancer, at the age of 45.</p> <p>He served the Holland Marsh District Christian School as principal for 11 years, and will be deeply missed by the entire school community.</p> <p>The HMDCS staff, school board, students and parents.</p> <p>The Lord took home his child</p> <p>JOHANNES VERBURG</p> <p>at the age of 74, after only a three month struggle with cancer.</p> <p>Dear husband of Antje de Joode and our dearly beloved friend. We pray that the Lord will be with Antje and her family.</p> <p>When we are called to part, It give us inward pain. But we shall still be joined in heart And hope to meet again.</p> <p>Ps. H. 447:4</p> <p>He will always be remembered by his friends,</p> <p>Wobbe & Pietje Bylsma — Blyth, Ont.</p>	<p>LONDON</p> <p>ROYAL LEPAGE</p> <p>Residential Real Estate Services</p> <p>Derric G. Bakker</p> <p>Sales Representative</p> <p>Office: (519) 472-8930</p> <p>Res.: (519) 672-8422</p> <p>Fax: (519) 472-1533</p> <p>It's good to know someone who knows.</p> <p>You or anyone you know moving to or from London?</p> <p>Call today for service that's guaranteed in writing!</p>	<p>DAIRY FARM</p> <p>198 acres close to Orillia. Complete line of well-maintained equipment. Approximately 100 head of cattle, 205,000 litre milk quota. Barn, silos in excellent condition. Four-bedroom home. Listed at \$679,000. For further information call:</p> <p>Henry Zwiers</p> <p>Canada Trust, Christmann Realty Inc.</p> <p>(705) 326-4131 (705) 327-4663</p>	<p>The Ontario Alliance of Christian Schools</p> <p>invites applications for the position of</p> <p>Education Co-ordinator</p> <p>The responsibility delivers evaluation and learning program services to elementary Christian schools in Eastern Canada. Experience in CSI/OACS schools, graduate degree(s) and curriculum writing expertise would be definite assets for any applicant.</p> <p>Applications will be accepted until Nov. 15, 1989.</p> <p>For further information please write:</p> <p>SEARCH COMMITTEE</p> <p>Dr. A. Guldemon, Executive Director</p> <p>Ontario Alliance of Christian Schools</p> <p>P.O. Box 7220, Ancaster, ON L9G 3L4</p> <p>(416) 648-2100</p>	<p>The Lighthouse Inner City Ministries in Toronto</p> <p>is blessed with growth. Presently we need three staff members but have only two who focus on counselling, sponsorship resettlement and diaconal work. Two missionary pastors serve the Word Ministry in two emerging churches.</p> <p>Special Concerns</p> <ul style="list-style-type: none">the unfilled vacancy of General Co-ordinator (due to financial reasons).our mortgage of \$23,000 is up for renewal next spring, if paid off we will save on the \$3,000 yearly interest.a \$20,000 shortage on income so far this year. <p>Please help us to continue to help others. Thank you for your support.</p> <p>Be a Lighthouse Keeper</p> <p>The Lighthouse 1008 Bathurst Street, Toronto, Ontario M5R 3G7 (416) 535-6262</p>
	<p>For Sale</p> <p>Used pipe organ for sale</p> <p>Very nice compact self-contained instrument. All set up ready to play. Excellent, like new condition. Whole organ showing through glass shutters, 28 stops, 305 pipes. Very suitable for medium-size church. Can be enlarged if so desired. Also suitable for residence installation. Ten year warranty. Contact Strybos Organ Builders at (519) 336-6624, Sarnia, Ont. May be played and heard at 415 Exmouth Street Showroom in Sarnia, Ont.</p>	<p>For Sale</p> <p>Seven Male Choirs in Concert</p> <p>Recorded live at St. Paul's Anglican Church in Toronto, Ont. Combined and individual selections. Cassette tapes \$10 plus \$1 for postage and handling.</p> <p>Mail cheque or money order to:</p> <p>Bill Hegi</p> <p>63 King St., Georgetown, ON L7G 2G6</p>		
	<p>It's Mostly in Dutch some English, too</p> <p>It's almost all about The Netherlands - current affairs, feature stories, news from the churches (1 page), politics, many pictures - and the Dutch in Canada and the U.S.A. It's being mailed twice a month and has 28 tabloid pages or more.</p> <p>Only \$17.00 annually.</p> <p>Write the Windmill Herald.</p> <p>From the U.S.A.:</p> <p>P.O. Box 591, Lynden, WA 98264;</p> <p>from Ontario or East:</p> <p>Box 1064, Sta. "B", Rexdale, ON M9V 2B3</p> <p>from Manitoba or West:</p> <p>P.O. Bag 9033, Surrey, BC V3T 4X3</p> <p>Yes, our English pages are interesting too.</p> <p>the Windmill Herald</p>	<p>The Bible and Islam</p> <p>by Rev. Bassam Madany</p> <p>(\$4.95 Canada / \$3.95 U.S.).</p> <p>How to relate the gospel relevantly to the Muslim heart and mind. Also available — essays on Understanding the Middle East (\$1.50).</p> <p>Write:</p> <p>The Back to God Hour</p> <p>P.O. Box 5070</p> <p>Burlington, ON</p> <p>L7R 3Y8</p>		
	<p>Teacher</p> <p>SMITHERS, B.C.: Bulkley Valley Christian High School has an immediate opening for a French teacher. Phone Rlen Moelker, principal, (604) 847-4238 (school) or (604) 847-2805 (home).</p>	<p>For Sale</p> <p>First CRC of London has a large number of used psalter hymnals (250) and Bibles (150 RSV) for disposal.</p> <p>If your group is interested in these books, please contact our church secretary, Alice Luth at (519) 432-7997.</p>	<p>Learn to play organ or piano with</p> <p>KLAVARSKRIBO</p> <ul style="list-style-type: none">5 times faster than the conventional notationproven European systemno teacher required <p>Send \$29.95 (plus \$1.00 postage and handling) to:</p> <p>Keyboard Script Enterprise</p> <p>Box 1069,</p> <p>Barrhead, AB</p> <p>T0G 1E0</p> <p>Tel. (403) 674-5112</p> <p>and receive your first 5 lessons. Add \$1.00 for catalogue.</p>	<p>CRWRC of CANADA</p> <p>Reaching out in Christ's name to the poor and suffering, CRWRC is involved in bringing relief to the victims of the civil war between the Muslim north and Christian south in the Sudan</p> <p>The start of the peace talks make it possible to make a first start with rehabilitation of the villages hardest hit by the war.</p> <p>CRWRC is calling for:</p> <p>VOLUNTEERS for a 12-month term</p> <p>Volunteers should have a background in health care, agriculture or water development.</p> <p>Candidates should be single or married without children, and willing to testify of Christ's love in their lives. They should have a solid education and/or experience in one of the above-mentioned specializations.</p> <p>For information contact:</p> <p>CRWRC of CANADA</p> <p>P.O. Box 5070, 3475 Mainway</p> <p>Burlington, ON L7R 3Y8</p> <p>Tel. (416) 336-2920</p>

Classified/Events

Help Wanted	Help Wanted	Miscellaneous	Miscellaneous	News
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REDEEMER COLLEGE

invites applications for the following
faculty positions for 1990/91

**Business (Marketing)
Computer Science/Mathematics
Mathematics
English**

(18th & 19th Century British Literature)

Applicants should be committed to teaching and scholarship in accordance with the Reformed Christian basis of the College and should hold a doctoral degree, be nearing its completion or be prepared to undertake further study. Positions are subject to budgetary approval.

Letters of application should be sent to:

**Dr. Justin Cooper
Vice-President (Academic)
Redeemer College
Ancaster, ON L9G 3N6**

Deadline: November 30, 1989

This advertisement is directed only toward Canadian citizens and permanent residents.

The Fellowship Christian Reformed Church of Brighton, Ont.,

a young, growing congregation of 90+ families, now vacant, is seeking a **new, energetic pastor** to lead us in creative worship, active congregational life and reach-out programs in the community. A church profile is available upon request. Send inquiry and resume to:

**Search Committee Fellowship CRC
Box 699, Brighton, ON K0K 1H0**

Help wanted for general greenhouse work due to expansion of business. Apply to: Clarence Alkema, Alkema Greenhouses, 229 Central Ave., Grimsby, ON L3M 1X9. Tel.: (416) 945-9454.

Full-time or part-time all-round **baker** for retail store in British Columbia. Send resume to: Seafair Bakery, 6-8671 No. 1 Rd., Richmond, BC V7C 1V2.

Accommodations

Student or full-time working girl wanted to share accommodation in a house on Limeridge Rd. W., near West 5th St., in Hamilton. Please contact Sandra at (416) 527-1541, days or (416) 388-3140, evenings.

Personal

Nette Weduwe, 57, wonende in Nederland, genegen naar Canada te komen, zoekt kennis met nette, serieuze heer, 60 plus. Brieven met foto naar: Beatrixstraat 3, 8356 ES Blokzijl, the Netherlands.

For Rent

Bachelor apartment for rent in Dundas. Separate entrance. Living-bedroom, kitchen and bathroom. Approx. 5 km from McMaster University. \$400 per month incl. utilities. Call (416) 628-2145.

Dairy farm — 100 acres — fully equipped barn and milk house. Large newly decorated five bedroom house. \$1,200 per month, Peterborough, Ontario (705) 939-6027.

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Classified pages?**



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Miscellaneous



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Available by prepaid LIFE LEASE

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For Further Information Call

937-5886 or 684-8857

Events

Events

Adopt-A-Con

organizational and instructional meeting

Saturday, Dec. 2, from 10 a.m. to 3 p.m.

in the library of **John Knox Christian School**
82 McLaughlin Rd. S., Brampton, Ont.

Bring your own lunch.

Churches are asked to register their team(s) with:

**Ron Dube, c/o Rev. John Flindall,
St. John's Chapel, Box 190, Kingston, ON K7L 4V9
before November 15.**

**For more information, see news story in Calvinist Contact,
Sept. 8, 1989.**

Senior Citizens' Day Redeemer College

Tuesday, October 31, 1989

9:30 a.m. - Registration and Refreshments
10:00 a.m. - Program

Dr. Henry Brouwer

*Earthkeepers: What Have We Done?
Where Are We Going?*

Lunch - \$7.50 per person

All Seniors Welcome!

Join us for a day of worship, fellowship, and fun.



Redeemer College
Ancaster, Ontario L9G 3N6
Tel: (416) 648-2131

*Contact us if
you plan
to attend!*

DUTCH SERVICE

PLACE: Ancaster CRC, #70 Highway 53 East, Ancaster
(approx. 2 km. west of Redeemer College)

DATE: Sunday, October 15, 1989

TIME: 3:00 p.m.

PASTOR: Rev. Ralph Koops

Church news

Christian Reformed Church

Called

— to First, St. Thomas, Ont.,
Rev. John Heidinga of
Lindsay, Ont.

Accepted

— to Covenant, Barrie, Ont.,
Rev. H. Aubrey Van Hoff of
Second, Abbotsford, B.C.
— to Immanuel, Cornwall,
Ont., Cand. Stephen Sytsma.
— Pastor of education,
community service and
congregational life, Seymour,
Grand Rapids, Mich., Rev.
Charles Cornelisse of
Kingston, Ont.
— to Kelowna, B.C., Cand.
Kuldip Singh Gangar.

New clerk

— Classis Chatham: Mr. Jan
H.G. Vandergeest, 106
Fairview Ave., St. Thomas,
ON N5R 4X6; (519) 631-5285.

New worship time

— First, Hamilton, Ont., is
now holding its evening service
at 6 p.m.

New address

— Rev. H. Aubrey Van Hoff,
43 Loggers Run, Barrie, ON
L4N 6W3.

Canadian Reformed Churches

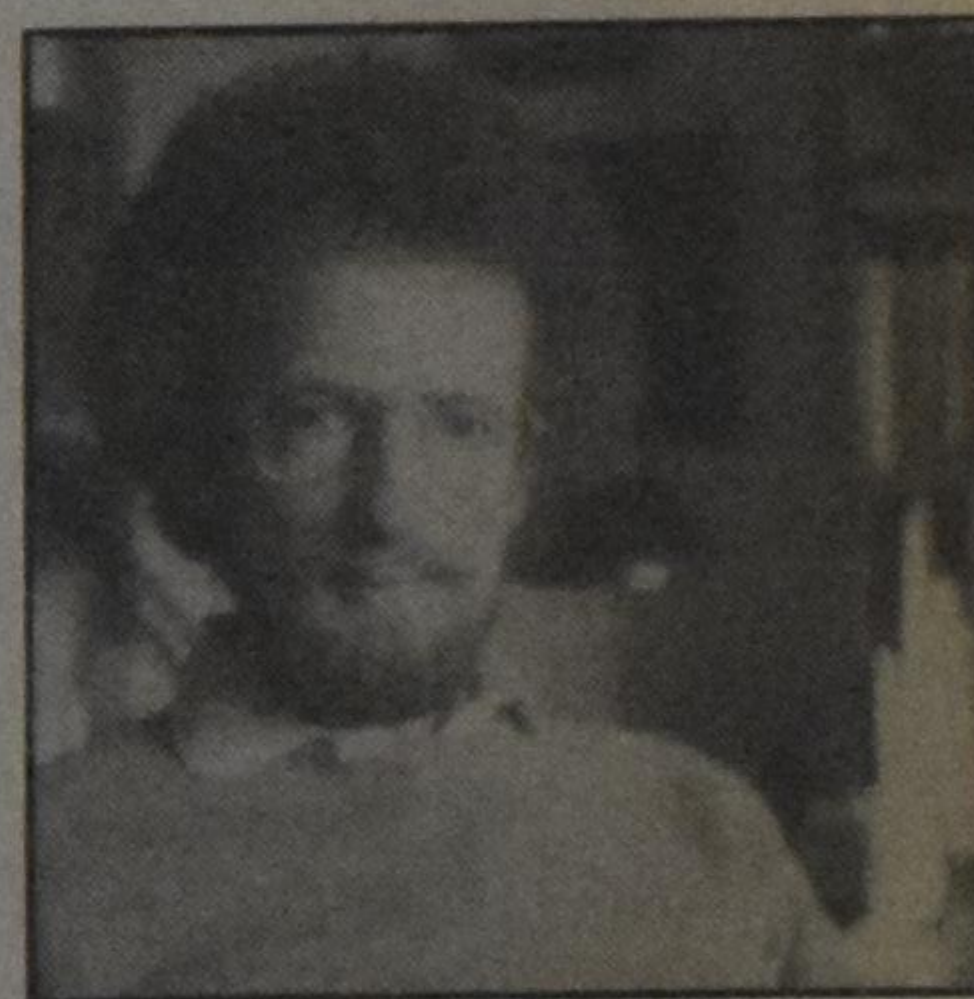
Called

— to Bedforddale, Australia,
Rev. A. Van Delden of
Lynden, Wash.
— to Fergus, Ont., Rev. J.
Mulder of Burlington-West,
Ont.

Declined

— to Lincoln, Ont., Rev.
Richard Aasman of Ancaster,
Ont.

Events



PHILIP YANCEY will be at the
Family Christian Bookstore in
Burlington on Friday evening,
November 10th, to autograph his
newest book, *I Was Just
Wondering*.

Philip Yancey is a free-lance
writer and serves as editor-at-
large for *Christianity Today* and
Campus Life. He has written 400
articles in more than sixty
publications, and his nine books
include: *Where Is God When It
Hurts*, *Fearfully and Wonderfully
Made*, *Open Windows*, *In His
Image*, and the recent best-seller
Disappointment with God.

Events

Events	Events	Events	Events	Miscellaneous
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You're invited
to the
**DEDICATION
CEREMONIES**

OF THE NEW
HAMILTON DISTRICT CHRISTIAN HIGH SCHOOL
ON

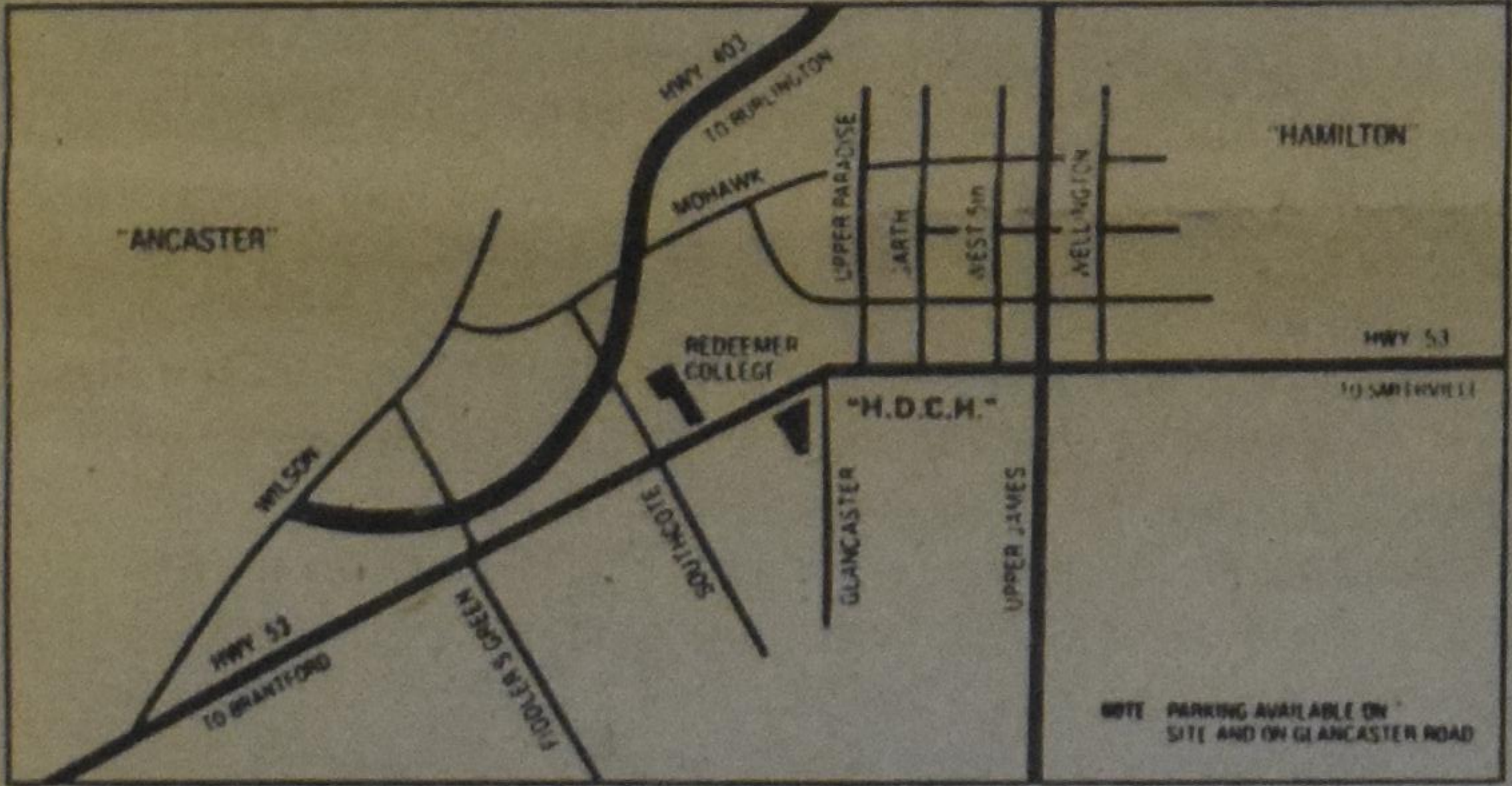
SATURDAY, OCTOBER 14, 1989
2:00 p.m.
Guest Speaker:
Dr. Joel H. Nederhood

PROGRAM
Speaker: Dr. Nederhood
Unveiling of cornerstone
Music and fellowship
Tour of new school campus
Refreshments



HAMILTON
DISTRICT CHRISTIAN
HIGH SCHOOL

92 Glanaster Road
Ancaster, Ontario
L9G 3K9
(416) 648-6655



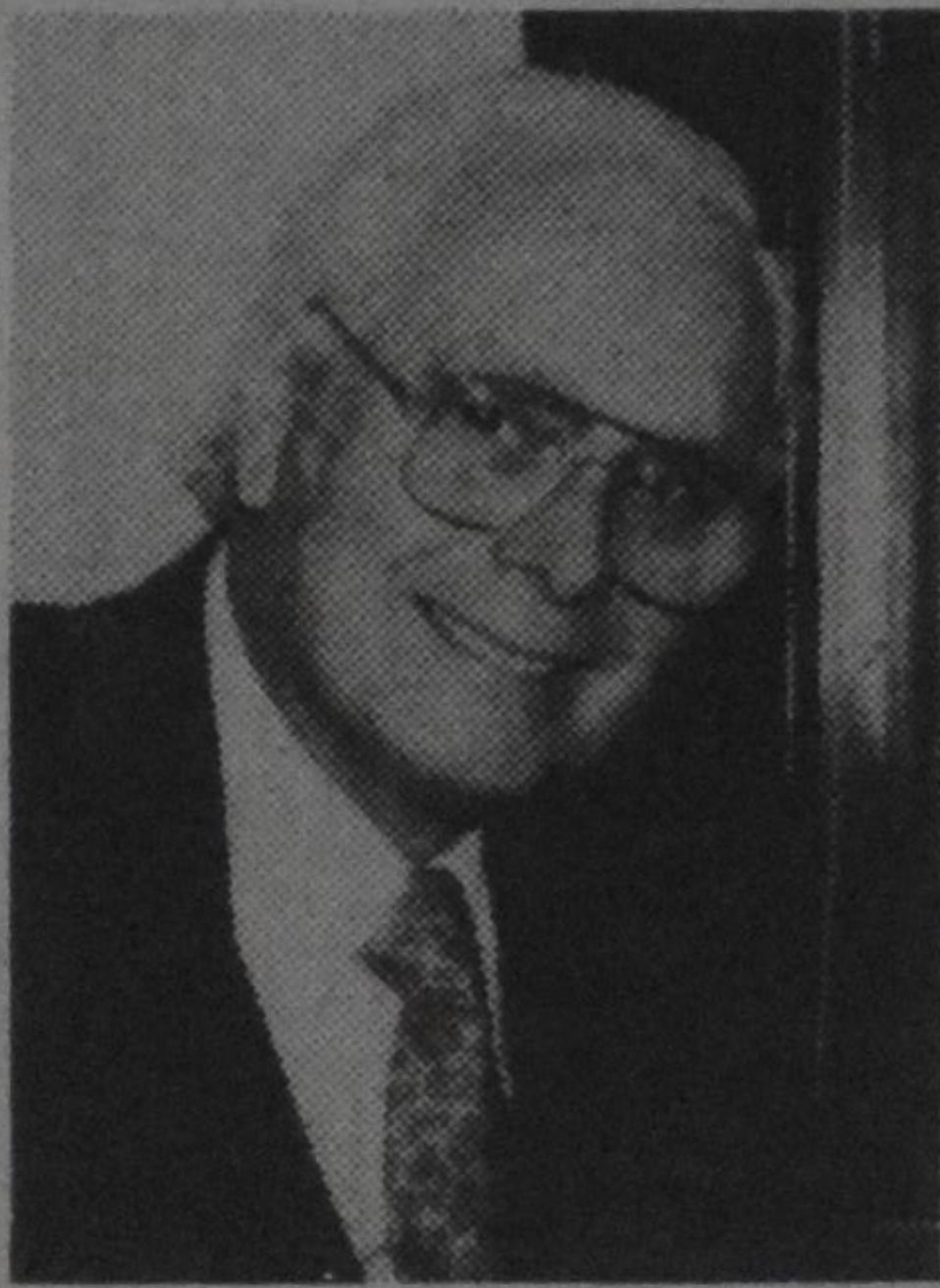
A CELEBRATION!...

*You are invited to attend a
public convocation for the
graduation of Junior Members of
the Institute for Christian
Studies, and the farewell address of
Dr. Clifford C. Pitt:
"Back to the Future"*

Saturday, November 4, 1989, 2:00 p.m.
Knox College Chapel, 59 St. George Street, Toronto
Reception to follow

**AND A
SPECIAL
EVENT!**

You are also invited to
attend a farewell dinner
in honour of our retiring
president, Dr. Clifford C.
Pitt, to be held on Friday,
November 3, at the Wil-
lowdale Christian School,
60 Hilda Avenue. This
"Dinner Theatre" event
will feature **Down to
Earth - The Hunters**.
A standing reception with
Dr. & Mrs. Pitt will start
at 6 p.m., followed by
dinner at 7 p.m. Tickets
are \$20 a person (all



Dr. Clifford C. Pitt

proceeds go to the *Bernard
Zylstra Scholarship Fund*.
For reservations, and
further information please
call (416) 979-2331 before
October 27.



ATTENTION!

ATTENTION! **ATTENTION!** **ATTENTION!** **ATTENTION!** **ATTENTION!**

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ATTENTION!

**Calendar
of Events
and
Crossword
Puzzle
return next
week!**

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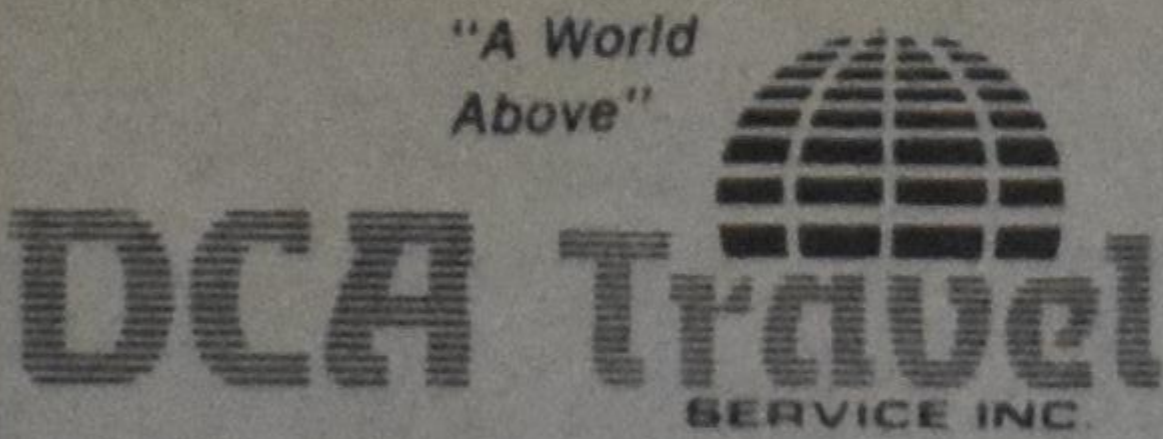
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Rev. Evert Gritter
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Weston, ON M9N 3N3 Reg. #1518992
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Books

Robert VanderVennen, book review editor

Autobiography

Immigrant's gains and losses

A New Beginning, by Grada Lieverdink. Burnstown, Ont.: General Store Publishing House, 1989. Softcover, 154 pp., \$9.00. Reviewed by Rev. Jac. Geuzebroek, Whitby, Ont.

A few years ago Grada Lieverdink published her first book, *The Open Door*, which dealt with her experiences during the war. In this second book she writes about her immigration to Canada with her loved ones and their experiences after they arrived in their new country.

Her story is very much like the story of many, many readers of *Calvinist Contact*. It is also very much like my own story, though she is a Christian teacher and I am a pastor. But there is a crucial difference: she lost through death her husband and her two sons when they were still young.

This book is a beautiful testimony of the power of faith. This wife and mother did not shrink away in self-pity. On the contrary, she looked around her and became active in the service of others in many ways. The book has no pretensions other than to be a

living testimony of a life filled abundantly with love for God and other people.

I find this book to be a living example of the promise of God in Isaiah 40:31: *Those who hope in the Lord will renew their strength. They will soar on wings like eagles; they will run and not grow weary, they will walk and not faint.*



"What difference does a will make?"

The Back to God Hour is offering a free booklet which gives a detailed explanation of what is involved in making a will. It includes definitions of terminology and shows what happens when you make a will and when you don't. A fact summary section is included to help you gather data for your attorney.

Return the attached coupon today for this helpful booklet and/or a personal visit.

Please send me further information. I understand that there is no obligation and that all inquiries are held in confidence.

- ☐ Will booklet
☐ I would like a visit from a Back to God Hour representative.

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 PH: (416) 336-2920

CC1089



Friends of God

Wayne Brouwer

Friends

"We will shout for joy when you are victorious and will lift up our banners in the name of our God. May the Lord grant all your requests" (Ps. 20:5).

A sign in a nearby restaurant proclaims: *There are no strangers here; only friends we haven't met yet!* Isn't that a nice thought?

The great poet of love, Elizabeth Barrett Browning, admired Charles Kingsley very much. One day she asked him to explain the secret of his life — what made him glow with such grace and strength. "Madam," he answered, "I had a friend!"

In 1985, researcher Donald Postersk surveyed more than 3,600 young people across Canada. "What are the most important values in your life?" he asked. Surprisingly, only 20 per cent said, "I want to be popular!"

Half gave "success" or "freedom" or "a comfortable life" as things they felt strongly about. Sixty five per cent said that good family relations were extremely important, and 87 per cent hoped they would always be loved.

But more than 90 per cent chose friendship as the highest value in their lives! And deep down, we know that's true. When a high school friend of mine committed suicide, he left a note behind that said two things: he felt he had failed his parents, and he believed he didn't have a friend in the world to talk to. If only he had had a friend

The American philosopher George Santayana once tragically summarized a marriage he knew like this:

*He liked to walk alone;
 she liked to walk alone;
 so they got married,
 and walked alone together!*

If only they had learned to be friends

Maybe the word "companion" says it best: it literally means "someone who shares bread" with me! A true friend is a companion, someone with whom we eat bread, someone with whom we sit at table, someone who shares our provisions and carries our loads down the path of life.

That's the delight of David in Psalm 20. He knew the strength of friends. They listened to him. They laughed with him. They shared his tears. They encouraged and supported him. His bread was their bread, and in the struggles of his life they prayed for him. Companions

Last year, at one marriage ceremony in our church, the programs included this poem, written by the bride, summarizing the warm glow confirmed that day:

*My heart quickens at the thought of spending time with you!
 You put joy in my heart,
 a smile on my lips,
 and a sparkle in my eyes!
 When two people care enough to give of themselves,
 friendship blossoms!*

It must have felt the same way in another place, long ago, when another Wedding Partner said to us, "You are my friends!" (John 15:14).

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.

Grada Lieverdink's second book has come off the press:

A New Beginning sequel to: The Open Door

Price for both books is \$9.00
 (add \$2.00 for postage and handling)

Note: U.S. residents, send only \$9.00 U.S.
 Available at Christian Bookstores. Also at Ebels in Falmouth, Michigan, or write to:

Grada Lieverdink
 P.O. Box 105, Iroquois, ON K0E 1K0
 Tel. No. (613) 652-2370